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3

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Hungary's Social Bishop

The coming Eucharistic Congress at Budapest will undoubtedly cause the name of so distinguished a Hungarian Bishop as was Ottokar Prohaszka to be frequently mentioned. A brilliant speaker, poet and writer, a man of saintly life, he will be remembered before all for the agitation he engaged in during the World War with the intention of bringing about the division and distribution of the large estates in the hands of the Church to poor soldiers returning to their homes. In spite of the antagonism aroused by Bishop Prohaszka's activities, he succeeded in 1925, having worked hand in hand with the German land reformer Rudolph Damaschke, in securing homesteads for a third of Hungary's poor. He departed this life on April 2nd, 1927. The entire nation participated, as it were, in the obsequies and a church was erected over his grave at Stuhlweissenburg, his Episcopal city.—Ed. *C. B. & S. J.*

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FOR twenty years prior to his entry into the arena where the battles with modern paganism are fought, in fact while yet a parish priest, the late Hungarian Bishop, Ottokar Prohaszka, devoted himself to a life of study and contemplation. During this period of his life he was, as it were, acquiring in the shadow of the City of God the armor of true science, the wisdom of a pure soul, and humility.

While still spiritual director at the Seminary in Gran, Fr. Prohaszka learned to appreciate the fact that the Church may not restrict herself to performing the duties merely of a depositary of eternal truths. In common with the greatest saints and profoundest minds of Christendom Bishop Prohaszka at an early stage of his career understood that eyes raised to Heaven, hands folded in prayer, even faith (whose teachings are safeguarded by the highest possible authority) do not entirely reconcile man to the immeasurable misery of life on earth. The Church does not fulfill her mission by simply taking notice of the great social injustices of the present, judging them according to the Sermon on the Mount, but nevertheless tolerating them and permitting the words of the Gospel, "render unto Caesar the things that are Caesar's," to become a petrified dogma.

True, the Church does not meddle in the politics of the hour. Compared with the eternal character of her vocation, political parties are naught but bubbles. Struggles for power do not move her, any more than do the constitutions of states or the current fashions in political thought. The Church is not concerned

whether people are governed by emperors or live under a democratic constitution. She cannot, however, condone injustices crying to Heaven for vengeance. There is no code of laws out of consideration for which she may exempt herself from the duty to interfere in the interest of justice. For the command, "render unto Caesar the things that are Caesar's," is but one part of the injunction. The second, more essential part demands: "render unto God the things that are God's."

Now, no sin is more detestable than that of turning away, for the sake of some convenient formula, from the tragic picture of reality, or of leaving to their fate those struggling hopelessly against the cares and vicissitudes of everyday life, while the privileged few, lacking even a fundamental sense of social responsibility, enjoy the fruits of the earth. It is from out of this background that a voice, penetrating to the very marrow of one's bones, is heard, proclaiming with the full power of authority: it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of Heaven.

As early as the beginning of the present century Bishop Prohaszka declared in sermons and writings Christianity was confronted, in Socialism, with the greatest apostasy it had encountered in the course of twenty centuries. For almost three decades he continued to proclaim: "The proletariat, without faith, without hope, without a home, robbed, to our great shame, of every trace of human dignity, called into being by capitalism, has left religion behind merely because it no longer has ought to hope for." Regretfully, but with an abiding sense of responsibility, he establishes the fact that the movement, intended to abolish social injustices, had sought the haunts of Christ's enemies. Socialism was swept into the revolutionary current because the mass of people interested in the problems the movement raised believed it impossible to incorporate into the ecclesiastical-structure the social and the social-scientific revolution; they likewise maintained the Church pretends not to perceive certain deplorable conditions, notwithstanding the Natural Law and sound human instinct. It is indeed true that the social and political conclusions deducible from Christianity are of a conservative character; but, because exaggeration of conservatism in public life may (unless

corrected at intervals) degenerate into powerful and injurious reaction, it is imperative the political, economic and social views of Catholicism should from time to time be re-examined and brought into conformity with divine truths and human right. That eminent Pope, Leo XIII., grasped the full significance of the great apostasy, which drove the proletariat to seek shelter under the red flag. For this reason he imposed the duty of social action upon Catholics.

No doubt Bishop Prohaszka too at one time hesitated at the cross-roads, where the road of Socialism—accepting the word in the sense of the Gospel—and that of feudal and merely perfunctory Catholicism separate. Unquestionably, he also put to himself the question: "Which road leads to truth and to the steep heights described in the Sermon on the Mount? Is it possible to derive this natural and just movement from the spirit of the Church, or must reform emanate from that institution which has not identified itself with any class of Society, which has proceeded on its way independently of any political or social fashion, and which proclaims loudly that the kingdom of God must be sought in man?" Bishop Prohaszka soon answered the question. That hidden, sensitive and mystic musing of the Catholic soul—the exclusive privilege of minds as pure as the ether and elevated above all earthly considerations—and more particularly the deep humility and obedience of the Catholic genius, forced to face conflicts of an intellectual nature, always discovers the one correct answer and solution, thanks to the infinite elasticity of the Church.

There is no need for the mind to rebel in order to become the leaven of great moral and social reformations. The spirit and the truth of Christ demand, among other things, that the social import of His words should not be restricted to the individual, personal practice of charity. It must obtain to influence also by the Church becoming in truth the bread of the poor. The Church must undertake the work of reparation for those acts of great social and economic injustice which in the days of unscrupulous finance capital and unproductiveness of the latifundia in present-day Hungary cry to Heaven for vengeance. With intuitive vision Bishop Prohaszka grasped the problem; the feudal Church must transform itself into a social Church.¹⁾ Only this great transformation will enable her to overcome the apostasy of Socialism and the Satanism of Capitalism.

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¹⁾ The phrase is not a happy one; there was really never a "feudal Church"; the Church in feudal times accepted the existing political and social structure, as she has accepted the democratic Republic of the 19. century. The Church has at all times been a "Social Church."—Ed. S. J.

Christian Thought Inherent in the Montes Pietatis and the Raiffeisen Societies

I.

BECAUSE of their poverty and destitution the masses time and again throughout history have caused violent upheavals in society, disruptive fermentations resulting from their discontent and seriously affecting not only the lives of the people themselves but the very existence of nations as well. Whenever the plight of the impoverished becomes especially grave, suitable means must be found to ameliorate their lot or remove the causes responsible for this condition.

The founders of the montes pietatis and the Raiffeisen Societies—the two institutions are essentially related—were well aware of these facts. Likewise were they convinced that if their efforts to aid others were to endure, they must build on solid foundations. Their only considerations in appraising possible bases for the foundations were conformity to Christian principle and to the great mandate of God and the Savior: "Thou shalt love thy neighbor as thyself."

I. The Montes Pietatis

About the middle of the fifteenth century loan associations, founded on Christian principles, came into existence in Italy. They were designed to alleviate the economic distress of great masses of the people who were forced into destitution and poverty as a result of the tremendous burden of taxes and interest (50 to 300 percent) they were compelled to bear; the Papal dominion was especially hard pressed in this regard. Conditions are described by a contemporary writer of the period, the Franciscan Bernardin de Feltre, thus: "The usurious rates of interest demanded by the Jews violate all justice; they suck the life-blood from the people and batten on their possessions."

To combat the avarice of both Christian and Jewish money lenders, sons of the Poor Man of Assisi established credit and loan associations called the montes pietatis. The name was intended to signify the Christian character and spirit of the undertaking. The word *mons* is found frequently in classical literature, in connection with cattle, money, goods, etc. It was also employed by early Christian writers to designate the alms contributed by the faithful for charitable purposes (*montes monetæ*). Tertullian, for example, speaks of *depositæ monetæ* in discussing the alms given to needy Christians. The term montes pietatis has a like meaning. As conceived by their founders, these institutions were associations established primarily to loan money to needy individuals on deposit of a pawn; motivated by Christian charity, they charged only a low rate of interest, thus protecting the borrowers

against usurious practices. Because they required some form of security they may be said to have been pawn loan or mortgage loan institutions.

Who, we might ask, originated the idea of this movement? Similar institutions existed in earlier centuries but they were few in number. The extent to which the followers of St. Francis participated in the undertaking has not as yet been accurately determined, but it is no exaggeration to name the Franciscans co-founders and advocates of the montes, which were always promoted by them.

To demonstrate the method whereby an individual *mons pietatis* was established, let us take one of the original societies as an example. In 1461 Hernalaus Barbara, Bishop of Verona, Legate to and Governor of Perugia, desiring to abolish the financial privileges of the Jews, induced Fra Michael de Carcano to come to Perugia to preach the word of God. Success crowned their efforts, as the Council consented unanimously to the establishment of a *mons pietatis*. However, the founders were confronted by a serious obstacle in their attempts to inaugurate the association; this difficulty should be mentioned at this point, since it illustrates the powerful hold exercised by the Jews on money at that time. The founders did not have the 2000 florins required to launch the *mons pietatis*. When it was proposed this sum be obtained from Jewish money lenders, the Papal Legate objected, but appealed to Rome to sanction the procedure if possible. The authorities at the Vatican ultimately yielded, and consented that 1200 florins should be borrowed. Accordingly, the *mons* began to function the following year. To induce the staff—whose members received nine florins per month for their work—to discharge their obligations more conscientiously, and at the same time in order to exercise a more rigid control over the business policies, two lay auditors (*raggionari*) were elected each year to supervise the activities of the directors; in Perugia these men were assisted by two priests. The auditors were placed under oath when examining the books of the association, and there was no recourse from their findings.

In many localities a religious confraternity lent assistance to the *mons*. On its patronal feast the organization frequently conducted a procession and solicited contributions; the money thus obtained constituted the capital with which the *mons* operated.

The first montes *pietatis* charged interest rates varying from four to ten percent. The first calendar month of the loan was not considered a full month, regardless of the date of issuance (the opposite was true among the Jewish lenders), but the interest rate was reckoned by the total number of days over which the loan extended. Such stipulations indicate the benevolent character of the institution. The

surplus remaining at the end of the year, after the salaries of the officers and other expenses had been paid, was to be devoted to charitable purposes, in accordance with the instructions of the ecclesiastical and civil authorities, or for the benefit of the montes, provided a just distribution could not be effected. At first the montes granted loans of only four to six florins; later, however, as their financial resources increased, they granted individual loans as high as 1000 ducats.

The Christian character of the montes, i. e., their operation according to Christian principles, has already been indicated in the reference to the assistance granted them by the Church, and the efforts of the Franciscans in their behalf. There are no less than 17 papal documents, besides several episcopal pronouncements, commending these institutions. From a review of the struggles of the montes, however, an even clearer idea of their essentially Christian character can be gained.

The institution had its full share of opponents. On the one side were the Jewish financial magnates, who saw opportunities for gain slipping from them as a result of the activities of the montes, and on the other were Catholic opponents who held the institution violated the ecclesiastical prohibition of interest-taking. The latter maintained that, because of the unfruitfulness of money, a loan should be granted to the needy without interest. At public disputations, however, the Franciscans successfully defended the montes against this charge. Unfortunately, we have no knowledge of them, and must, therefore, reconstruct the proceedings with the aid of contemporary pamphlets.

For the most part it was not the institution of the *mons* itself occasioned the antipathy of its opponents, but rather the fact that an indemnity was demanded of the borrowers. In other words, the question at issue was the permissibility of interest-taking. The *mons pietatis* was established to assist the needy by means of loans, it was argued. But since a needy one must pay an indemnity for the money loaned him, his neediness is really increased.

Opponents also contended the officials should perform their obligations without remuneration: "Writing, counting money, and keeping pawns is not such tiresome work as to require compensation," they asserted. In the event some salary was paid the officers, these opponents maintained, it should be paid by the *mons* itself or the community, inasmuch as the community had established the *mons*.

But the stark realities of life and the practicability of the undertaking provided the defenders of the montes with arguments more convincing than any theory, no matter how well developed. Ideally, they agreed, it would be better should the montes require no indemnity whatsoever in order to pay their officials. But this in no way proves the actual existence of such an

obligation. The work of the officers, remarks the Franciscan Bernardin de Busti, is one requiring close application and deserves some compensation, just as the work of a notary or a clerk at court. The Franciscans also pointed to another consideration to justify their contention, that wherever officials served without remuneration, they usually failed to fulfill their obligations conscientiously.

A far graver objection was offered by opponents of the institution than the ones mentioned, however. The mortgage loan business, it was contended, was injurious to private and public morality. The activities of the montes contravened the natural law, as defined by Holy Writ, which demands that we do unto others as we would have them do unto us. The montes pietatis and their protagonists offended against charity, and hence their actions were sinful. But still other arguments were advanced. The operation of these institutions provided the occasion for numerous other sins. The officers committed fraud, since they did not lend money to the poor but rather to their own relatives for commercial purposes; they sold the pawns cheaply, so they themselves might purchase them with the aid of middlemen. The montes, supposedly established to combat Jewish usurers, instead made usurers of Christians, it was argued.

Such were the objections raised, objections the promoters of the institution did not find it hard to refute. The natural law by no means obliges anyone to loan money to another without interest. Also, the pawn loan business conducted by the montes was not the occasion for numerous sins. Rather, the contrary held true. The usurious practices of the Jews, which the montes combated, was a leading cause of moral decadence. In proof we need only point to the many quarrels and dissensions, the decline of national wealth and the increase of immorality; in fact, many fathers even forced their daughters into immoral lives to obtain money to pay the prevailing high rates of interest.

Despite the many attacks directed against the institution, it nevertheless continued to expand, a condition due especially to the favorable attitude toward and active promotion by Bishops and members of the Franciscan Order. Nearly every year saw the establishment of additional montes and the movement transcended the boundaries of Italy, extending into France and Germany. In Germany an institution similar to the mons, designed to counteract "the manifold evil, dangerous and clever usurious dealings" of the Jews, was organized at Nuremberg in 1498. Whether or not the founding of this institution was due to the influence of the Franciscans has not been sufficiently determined, but it is highly probable that such was the case, especially since the Franciscans, and particularly the famous preacher Stephan Fridolin, were on very friendly terms with the

Council of Nuremberg at the time. Unfortunately, however, because of the Reformation, the advent of which occurred soon afterwards, the movement was not permitted to expand, either in Nuremberg or in other parts of Germany, although the montes would have been welcomed in many localities.

In Italy, on the other hand, the montes were assured of a better future. In 1515 the Fifth Lateran Council definitely approved the institution; this judgment had been preceded by 16 papal decrees and the approval of numerous Bishops.

During the second session the Council reached its decision, subsequently promulgated in the bull *Inter multiplices*. The arguments of both sides were studied and in the discussion the opponents of the montes received generous consideration. They are said to have opposed the institutions sponsored by the Franciscans out of love for justice, inasmuch as they regarded as usurious all loans for which payment of interest was demanded. There follows an explanation of usury, cleverly extracted from the writings of opponents of the montes: "The meaning of usury is: gain or advantage obtained without work, expense or risk." Indirectly, the moral permissibility of the montes pietatis is expressed in this statement, since their operation did involve "work, expense and risk." Having proceeded thus far, the papal document refers also to the proponents of the montes, whose "love for piety (*pietas*) and truth" is praised. The former papal decrees are then reaffirmed, after which formal ecclesiastical approval, couched in stately terms, is expressed. The Council ruled that the indemnity demanded by the montes pietatis did not constitute usury. Further this practice of the institutions is not objectionable, but on the contrary is meritorious and praiseworthy and should be accepted as such and promoted everywhere. The people should be instructed from the pulpit on the charity of the montes and the indulgences granted them; furthermore, with the permission of the Holy See, montes should be founded. These preliminary pronouncements are followed by the decision so long hoped for by proponents of the montes: "Anyone who shall henceforth preach, write or in any way dispute these decisions of the Council shall incur the ban of excommunication."

For the most part, this ecclesiastical ruling ended the conflict. Friend and foe ceased their attacks and the institution was now free to expand.

By advancing credit the mons pietatis alleviated an almost incalculable amount of distress—a circumstance of particularly great value in view of the scarcity of money prevailing at that time. Although at first the individual montes had only a limited amount of capital at their disposal, they gradually accumulated greater resources, and hence were able to assist not on-

ly the poor with small loans, but also the upper ranks of society in time of economic need. Wherever the montes were established, Christian and Jewish usurers were forced to subside. Loans once obtainable only upon payment of interest rates as high as 300 percent could now be procured at a rate of from four to ten percent.

The *mons pietatis* is undoubtedly responsible for the progress of charity by an injection of Christian love into the economic sphere. By interpreting the question of interest-taking broadly, the Franciscans had not committed themselves to an extreme, but had rather chosen a golden mean. Because they adapted their interpretation to existing conditions, they carried out the spirit of St. Francis who, although he despised the world, nevertheless accepted its concrete realities. By using the interest for defraying the expense of the administration of these institutions, and limiting the interest rate to from four to ten percent, the Franciscans met a need of the time. But on the other hand, they did not prevent the private money lender from granting loans under the same conditions, at interest rates of from four to ten percent.

"Because the *montes pietatis* functioned so beneficently," declares Fr. Heribert Holzapfel, O.F.M., "the Church's attitude toward them remained favorable. The Council of Trent (22nd session) enumerated them among the pious institutions and charged the Bishops with their supervision. For this reason they remain one of the subjects regarding which inquiry is made in the official process of information, although almost everywhere State or municipal administration has superseded ecclesiastical control."

The institution has adapted itself largely to conditions obtaining in those countries where it has been introduced and as such has endured to the present day. In Italy, for example, where the *mons* reached its highest stage of development, there were 556 *Monte di Pietà* in existence in 1896; at the end of that year these institutions had more than 78,000,000 Lire outstanding in loans and net assets of 72,000,000 Lire. Even today such banks are still being established. Thus, as late as 1936 members of the Third Order of St. Francis, in St. Louis, Mo., organized a credit and loan association, said to conform in a measure to the original *montes*.

ODULF SCHÄFER, O.F.M.
Fulda, Germany

Three men stand before me in the moonlight. "I tell you," said one, "the Kings of the future are the men of science." "No," said the second, "but the men of culture, education, and refinement." "Nay, nay," said the third, "but they in whose hearts are found deep echoes of the great voice of humanity." "Not even these," thought I, "but the men of faith and prayer."

CANON SHEEHAN

New Deals, Past and Present

XXXIII.

CONFUSED by the irrefutable evidence of the debacle suffered by *their* world, the incarnation of the ideals of the Encyclopedists, Rousseau, Adam Smith, Bentham, the Manchestarians, and a host of their victoriously jubilant adepts, a vast number of men use the name of democracy as if it were a word with which to conjure the evil spirit of Fascism. They refuse to realize that the particular kind of democracy fashioned in the image of Liberalism is on trial. As long ago as 1922 W. R. Inge, in the *Atlantic Monthly*, having discussed the charges and countercharges brought so often against democracy, spoke of "a widespread and growing revolt . . . which may bring this 'experiment in government' to an early and ignominious end." He thought it was the "educated class which now sings hymns to democracy," while he believed the workingman to have "no enthusiasm for it," and to be "more and more inclined to give it up." The cause of this strange phenomenon is, Dean Inge asserted, "that democracy seems to have failed in the one thing which the workingman cares about. He has no ambition to govern the country; he cares very little for equality, and still less for liberty; but he cares a great deal for the equitable distribution of the products of labor."

Whether or not one agrees with these statements—as they stand, they convey a wrong impression—it is nevertheless true: the worker is justified in assuming "that democracy has failed signally to secure this equitable distribution, and he has no longer any faith [better perhaps: little faith] in getting what he wants by constitutional means." He sees, to continue the quotation, "that labor-saving inventions have been introduced on a prodigious scale; and instead of making the lot of the worker more comfortable, these seem only to have swelled the fortunes of a few, millionaire employers, bankers, and financiers. He thinks that he is being robbed; and since democracy has failed to protect him, he is disposed to try something else."¹)

At present, judging from impressions, the revolt against democracy has come to a close. The workmen have joined the "educated class" in singing hymns to democracy. We are being called on, in fact, to save democracy for the world, although we did not, evidently, succeed in making the world safe for democracy. Democracy is being extolled as the only possible form of government compatible with the welfare of mankind and, of course, the masses. It alone holds out the hope of a new golden age, the age of Social Justice (with nothing said about Social Charity). In their present attitude of mind most men would denounce as a

¹) Democracy and the Future. Loc. cit., March, 1922, p. 293.

heresy the following statement of Dean Inge: "For us democracy is a necessary step in the evolution of human institutions; or, perhaps, only a stage through which we happen to be passing. Most of us think that, for the present at all events, it is the least bad of possible alternatives; or that, for the time being there really is no alternative. But we see no reason to sing paeans over it. As Guinet said, he could not worship *ce curieux fetiche*: he had seen it at too close quarters."²) But while the certainly not anti-liberal author of these sentences declares: "All the new revolutionary parties are frankly anti-democratic," the leftists of various shades of red, speaking in their name, are no less vehement in their protestations of love and reverence for democracy than more conservative men. The red Komintern's representatives join with the people Marx, Engels and Lenin held in such contempt, the Bourgeois, in the defense of democracy. Our country, England and France, are extolled as its champions, while the founder of Soviet Russia drew a broad red line of demarcation between the principles he stood for and those held by the bourgeois world.

It is from Lenin's "Theses and Report on Bourgeois Democracy and the Dictatorship of the Proletariat," submitted to the First Congress of the Communist International, we quote the following characteristic statement: "No effort of the Berne [Second] International will succeed in concealing from the masses the exploiting character of now utterly exposed bourgeois freedom, bourgeois equality and bourgeois democracy."³) This thought the really remarkable man expounded with almost savage fury throughout the formative period of the Soviet Republic, considered by him the realization of the dictatorship of the proletariat. Which, according to Lenin, means "the violent suppression of the resistance of the exploiters, i. e., the insignificant minority of the population, the landlords and capitalists." Hence it follows, according to Lenin, "that the dictatorship of the proletariat must inevitably lead, not only to a change in the forms of institutions of democracy, speaking generally, but in such a change as will lead to the extension of the actual enjoyment of democracy to those who are oppressed by Capitalism, to the toiling classes, to a degree hitherto unprecedented in world history." An imperative prerequisite for this end is, Lenin teaches, the abolition of the State, an aim "pursued by all Socialists, including, and particularly, Marx." "Until this aim has been achieved," Lenin states in the same Report, "true democracy, i. e., equality and liberty, will be impossible. And it is only Soviet or proletarian democracy that is leading to this goal practically, because, by unfailingly drawing the mass organizations of the toilers into constant

participation in the administration of the State, it is beginning immediately to prepare the way for the complete withering away of the State."⁴)

Evidently, there exists a confusion of ideas. The average citizen and the Communist, declaring his love and admiration for democracy and the fear of its being crushed by Fascism, can not have in mind the same thing. The author of the "Report of the Advisory Committee on Education," transmitted by the President to Congress on February 23, wisely chose to speak of "American Democracy."⁵) There is warrant for this distinction; whatever the merits or demerits of our system of government, it is a more perfect democracy than that possessed by France, for instance. The Constitution at Weimar, as the fundamental law of the defunct German Republic, was likewise lacking in elements of a democratic nature possessed by the Federal constitution of the United States. The present propagandistic use of the word democracy, as if it were in truth a fetish, is possible only because some neglect to think out their thoughts, while others, constituting a clever red clerisy, say democracy when they mean dictatorship of the proletariat, with the intention of blowing dust into the eyes of the people. Lenin would sanction their tactics, but he would not permit Socialists of the right to cloud the issue. His tremendous influence and success undoubtedly resulted largely from the uncompromising attitude adopted by him whenever fundamental Marxian doctrines were at stake. There was no compromise between him and the bourgeois, revolutionary Kerensky, nor with the Mensheviks. He despised the latter for the rôle they played in the Duma after the revolution. For orthodox Communism is as thoroughly opposed to a parliament, such as our Congress, as is Fascism. Lenin considered parliaments mere "talking shops," where talk went on "for the special purpose of fooling the 'common people.'" "This is so true," he wrote on one occasion, "that even in the Russian republic, a bourgeois-democratic republic, all these sins of parliamentarism were immediately revealed, even before a real parliament was created." He accuses "the heroes of philistinism," the liberal and reformist members of the Duma, with having "managed to pollute even the Soviets with the pollution of disgusting bourgeois parliamentarism and to convert them into mere talking shops."⁶)

Mussolini is no less emphatic an opponent of modern democracy than the Russian Bolshevik. Fascism, he declares, "combats, after Socialism, the whole complex system of democratic ideology, and repudiates it, whether in its theoretical premises or in its practical application. Fascism denies that the majority, by the

²) Loc. cit., p. 291.

³) Lenin, V. S. Selected Works. Vol. 7, London, p. 228.

⁴) Ibid., pp. 232-233.

⁵) Loc. cit., p. 4, Wash., 1938.

⁶) Lenin, op. cit., p. 45.

simple fact that it is a majority, can direct human society; it denies that numbers alone can govern by means of a periodical consultation, and it affirms the immutable, beneficial inequality of mankind, which can never be leveled through the mere operation of a mechanical process such as universal suffrage."⁷⁾ While the master mind of Fascism denounces modern democracy and the parliamentary system as such, both largely conceived in the doctrines of Liberalism, Lenin appropriates both, but they are completely transformed and made to serve the cause of the proletariat. It is the master builder of modern Communism is quoted by his successful disciple as follows: "Marx . . . teaches us to display boundless audacity in destroying the whole of the old state machine, and at the same time he teaches us to put the question concretely: the Commune [at Paris in 1871] was able, within a few weeks to *start* building a *new* [italics are Lenin's] proletarian state machine by introducing such and such measures to secure wider democracy and to uproot bureaucracy."⁸⁾ Everything hinges on the dictatorship of the proletariat which, Lenin thought, would, once the "locomotive of history—revolution," had accomplished its purpose, "secure for the toiling classes, i. e., for the overwhelming majority of the population, such actual opportunities for enjoying democratic rights and liberties that nothing even approximating to them has ever existed in the best and most democratic bourgeois Republics."⁹⁾ This glorious achievement must be paid for, of course. He frankly admits that the dictatorship of the proletariat "means the violent suppression of the resistance of the exploiters." He expressed the belief even: "Only sentimental petty bourgeois and philistines can dream, and deceive themselves and the workers by these dreams, of throwing off the yoke of capital without a long and difficult period of *crushing the resistance of the exploiters*" [italics Lenin's].¹⁰⁾

How the democracy, non-Communists have in mind, would fare, were the dictatorship of the proletariat, in our country, for example, to replace the bourgeois republic, needs no further explanation. The constant and emphatic declaration by Marx, Engels, and Lenin, that the Paris Commune was the perfect example of a proletarian revolution, is significant in this regard. It was exactly this horrible event which, according to the Russian Bolshevik, "was to have substituted for the venal and rotten parliamentarism of bourgeois society, institutions in which freedom of opinion and discussion would not have degenerated into deception."¹¹⁾ In intimate connection with these statements

Lenin makes clear the meaning of the *birth* of the new society *from* the old, its metamorphosis from American Democracy, let's say. "We cannot imagine democracy, not even proletarian democracy," he explains, "without representative institutions, but we *must* think of democracy without parliamentarism, if criticism of bourgeois society is no mere empty words for us, if the desire to overthrow the rule of the bourgeoisie is our serious and sincere desire." The desire is undoubtedly present in all leftists, although they may disagree regarding the methods to be adopted for reaching this goal. But our "petty bourgeoisie and the philistines," to use Lenin's expression, harbor no such intention. They contend for what they call "the rights of the workers," "social justice"—an expression they do not attempt to define—"social security." They are sincere, therefore, in their desire to preserve democracy as it now is, because they believe it possible to attain the ends they have in view by the very means Lenin denounces. They still hold that liberty and equality exist in the countries they call "the three great Democracies," while nothing arouses their emotions to a greater degree than a real or supposed threat against the right of assembly or the freedom of the press. Lenin, on the other hand, insists: "As long as [the present situation in bourgeois politics] prevails, 'equality,' i. e., pure democracy, is a sham. In order to achieve real equality, in order to realize Democracy for the toiler in fact, it is first of all necessary to deprive the exploiters of all public and luxurious private buildings; it is first of all necessary to give leisure to the toilers, and to have the freedom of their assemblies protected by the armed workers and not by the sons of the aristocracy or capitalistic officers commanding brow-beaten soldiers."¹²⁾

The meaning of democracy, as used by reviews, such as the *Nation* and the *New Republic*, must therefore differ vastly from the particular meaning of the word the *New Masses*, the *Labour Monthly* (of London), and other leftist publications, have in mind when voicing their fear that democracy may suffer harm. Or has democracy come to be a cloak that covers a multitude of intentions, all of which help to increase the existing confusion of ideas?

Canon Lloyd in a book recently from the press remarks: "The ideals of pacifism, and democracy and liberty have been constantly invoked, but they have failed to dispel the feeling of impotence . . . They are all ideals, all the hallmarks of an ordered, peaceful and functional society. But they are not names to go crusading with. They are the consequences and not the begetters of the determined enthusiasm for righteousness which we must see on every hand, if the world is to be made safe for our children. There must be some compelling ideal

7) Mussolini, *The Political and Social Doctrine of Fascism*. London, p. 14.

8) Lenin, *op. cit.*, p. 109.

9) *Ibid.*, p. 131.

10) *Ibid.*, p. 222.

11) *Ibid.*, p. 46.

12) *Ibid.*, p. 226.

provided to crown, to consecrate, and to sanction them." The reviewer of the volume, writing in the *New Statesman and Nation*, exclaims: "There is profound truth in this." He thinks it a pity, moreover, "that for an English audience Canon Lloyd has not worked out the connection between Christianity and democracy." The connection exists. In fact, in the mystical body of Christ democracy has a sacred model which, although it can never approach its perfection, it may nevertheless take for an original.

F. P. KENKEL

The Economic Welfare of the Philippines Jeopardized

THE American Revolution had for one of its fundamental causes the restrictions the motherland imposed upon the trade of the colonies. Especially those among them, able to export with profit to their citizens timbers and masts for shipbuilding purposes, or staple products, such as flour, loathed the interference of the British with their efforts to trade with other nations and colonies. The Spanish colonies were affected even more severely by the disastrous policy of the Spanish Government, preventing their buying or selling to any country but Spain. The notorious example of such mercantilistic folly is the single ship the Spanish crown permitted to sail once a year from Manila to Mexico, while all other intercourse of a commercial nature between the two dependencies of Spain was forbidden.

According to Jose L. Celeste, Ph.D., writing in *Unitas* on "Economic Bases of the Commonwealth of the Philippines," our country is even now throttling efforts on the part of the people of that country to promote international trade. He states in this regard:

"The trade agreements that America is at present concluding with other countries impair the competitive strength of the Philippine goods in the American market. On the other hand, the Philippines cannot conclude reciprocal trade agreements with other countries without the consent of the United States, and any agreement that would improve the foregoing trade of the Philippines but prejudice the position of American goods in the country, would have no chance of being approved by the President of the United States."¹)

In order that the unfavorable effects of the trade agreements concluded by us with a number of nations may not prove disastrous to his country, Dr. Celeste suggests "the Philippine commonwealth should also be given the right to enter into trade agreements with foreign countries, subject to the approval of the President of the United States." He contends, and probably correctly so, that the Philippines cannot hope to expand her trade with Europe un-

less she is able to offer some concessions to European goods in the Philippine market. He argues, moreover, "unless these concessions materially affect the market for American goods in the Philippines, there should be no objection on the part of the United States."

Writing at a time when our Government was engaged in concluding a trade agreement with the Philippines, the author of the statements quoted expresses the thought that the delegates of his country to the trade conference should avoid to the greatest extent possible a permanent arrangement which might handicap his people in the years to come, "especially because the Philippines is a young, growing country, and it is hard to foresee the direction and growth of her trade and industry." In proof of his demand, Dr. Celeste points to the experience of the free trade relation existing between the Islands and our country. Considered a boon at the beginning, "it is now generally admitted that it has placed the country in a state of uncertainty," he says. Therefore, "in order to give an opportunity to both parties to the conference to change or abrogate the agreements to suit their particular trade and industrial conditions, any agreement concluded between the two countries should be for a certain number of years only without prejudice to its renewal from time to time, as circumstances may require."²)

The succeeding paragraph of the article begins on a note of resignation: "Regardless of what may be decided at the trade conference, we have to make the best of the situation in which we may find ourselves. The sole responsibility of working out our economic salvation rests upon us, and our genius and leadership will be tried." But not all Filipinos seem to view the situation with the same degree of resignation. Dr. Celeste admits certain pessimists entertain forebodings regarding the ability of the country to survive in the face of the adverse conditions that may result from the restrictions imposed on Philippine goods in the American market.

We are inclined to agree with these pessimists, because we know so well the ruthless disregard for justice and the welfare of any people, their own even, of which financial interests and international traders are more than merely apt to become guilty when their interests are at stake. Tariffs in their hands are a means to exploit the masses at home and destroy the economic welfare of competing nations.

F. P. K.

The duties of office or vocation are more pressing than personal or family duties, when by their neglect the general good would suffer.

FR. FRUCTUOSUS HOCKENMAIER, O.F.M.

¹) Loc. cit., Jan., 1938, pp. 408-9. (*Unitas* is the organ of the Faculty of the University of Santo Tomas, at Manila.)

²) Loc. cit., p. 402.

WARDER'S REVIEW

The Question Mark After Public Housing Schemes

SOMETIME early last winter Senator David Walsh, in the course of his remarks on the Wagner housing bill, expressed the fear that, as written, the act might provide housing for people in comfortable circumstances to the exclusion of the really poor. Experience both in our country and England proves this misgiving is not at all baseless. On the contrary, the result of British housing enterprises undertaken by public authorities warns us that disappointment may be an additional price to be paid for our housing schemes. There is no reason to believe us able to avoid the mistakes committed by housing authorities in other countries.

In England, according to the *Liberal Magazine*, "every independent housing expert agrees that the Government's housing policy, including the slum-clearance scheme, is a failure." The article refers to Sir Ernest Simon, who went so far as to say, in the *Daily Herald*, that "if Sir Hilton Young had never existed," and the present Government "had done nothing whatever except encourage the local authorities to get ahead with their job," at least "200,000 children who are today living in the slums would be living in good new houses." We have even found the opinion expressed by British health officials that, due to moving into improved quarters, the health of the tenants has been affected adversely because of the necessity imposed upon them to reduce the outlay for food.

One may truly say "the way of the reformer is hard." Largely because he does not attack the evil at the root. It is impossible to build homes for the masses, either to be acquired or rented by them, at prices compatible with their income, as long as the cost of building remains what it is today.

Geneva Suppresses Communist Party

THE Quebec Padlock Law has aroused the anger of both reddish Liberals and Communists in our country. A recent issue of the *New Masses* speaks of the Premier and Attorney General of the Province, as "the Dictator Maurice Duplessis," claiming that "Quebec's Infamous Padlock Law is not merely an anti-Communist measure but is devised to crush the trade unions and all democratic expression," whatever that may mean.¹⁾

As we pointed out in this column recently, the American people have not been made aware of the suppression of the Communist Party in various Swiss cantons, nor that the decision to suppress the Communists resulted from referendums. In addition, the National

Council of Switzerland on March 31st sanctioned the amendment of the Constitution of Geneva, decided upon by popular vote, prohibiting the existence of a Communist Party in a canton which, since the days of Rousseau, has been so frequently declared an exponent and the home of Liberty.¹⁾

To circulate information of this nature in our country is, of course, not in the interest of the Komintern and its intentions. The knowledge of the attitude adopted towards Communists by the people of the oldest Democracy in the world might give the American people, in spite of prevailing indifference, furiously to think. We are certain, moreover, that the Quebec Padlock Law is sanctioned by the vast majority of the people of the Province. It is essentially their business to declare whether or not Red propaganda should be suppressed; such is true Democracy. But neither Liberals, Socialists, nor Communists are its disciples. They consistently strive for centralization of power, in order that this power, once in their hands, can be used to crush true Liberty and true Democracy.

The Discovery of the Quantity Theory of Money

AN economic theory, over which many hot disputes have been waged in the course of four centuries, is touched upon by Professor R. Trevor Davies in his volume on "The Golden Century of Spain," recently published. While discussing the "Economic and Cultural Conditions" of the Spanish nation between 1501-1621, the Oxford historian states:

"In the sphere of economics it was reserved for a Spanish priest, Francisco Lopez de Gomara, to be the first to enunciate 'the quantity theory' of money and to point out the relation between the importation of American bullion and the rise of prices in Europe."²⁾

The theory seems obvious enough today, as Professor Davies remarks, although it was strongly opposed and insistently denied for a time not so long ago. Yet, "in the sixteenth century it was a stupendous discovery. Hardly anyone else, except Jean Bodin in France, seems to have been aware of it for a lifetime after Gomara's death. It is stated quite briefly and almost casually in his 'Annals of the Emperor Charles V'."

In proof of these assertions their author quotes Professor Merriman, whose edition of the "Annals" was brought out at Oxford in 1912:

"The fact that a Spanish priest saw the true state of affairs, and stated it at least as early as 1558, is interesting evidence either that the economic incompetence of the sixteenth-century Spaniard has been grossly exaggerated or else that Gomara stood head and shoulders above the mass of his contemporaries in his knowledge and interest in this particular field."³⁾

1) Neue Zürcher Nachrichten. No. 77. Das Genver Kommunistenverbot.

2) Loc. cit., London, 1937, p. 283.

3) Ibid.

1) Loc. cit., N. Y., April 19, "Fascism in Quebec."

Gomara was by no means a lone intellectual in the Spain of his days or an exceptionally astute observer of public affairs. Like Italy, Spain for several centuries produced a voluminous literature dealing with political and economic subjects, but little known outside the two countries. But did Gomara really inaugurate the quantity theory which Professor Irving Fisher, of Yale, has done so much to bring to the fore in recent years? He may have been the first to discuss the influence the tremendous flow of gold and silver from the American mines exercised on the rise of prices in Spain in the sixteenth century. To the great astronomer Copernicus belongs the credit of first having pointed out the relation existing between the quantity of precious metal coined and the fluctuation of prices. Although the price revolution, which was to last throughout the sixteenth century, had begun to make itself felt when his "Opinion on the Reformation of the Prussian Monetary System" was submitted to the Prussian Diet at Graudenz in March, 1522, Copernicus' discovery received little attention. In fact, the document containing his remarks on the subject was not published in print until sometime in the nineteenth century.¹⁾

Providing of Dowries

TO supply worthy poor girls with a dowry was in former centuries considered a laudable charity. Princes and noblemen, merchants and guildsmen, guilds and municipalities either created endowments from the income of which a number of girls were to receive their portion each year or made it a custom to provide a dowry annually out of current funds. A century imbued with the spirit Smiles glorified in his book on "Self-Help"—which fathers and employers of the bourgeoisie type were wont to put into the hands of sons and favored employees—saw no need of a charity of this nature. Both, defenders of the Christian family and opponents of birth-control, might ponder the advisability of resuscitating a charity which proved its worth through many centuries.

Among the creditable measures inaugurated under the present régime in Germany, the following innovation deserves special mention. A branch of the National Mothers Welfare Service (*Reichsmütterdienst*), co-operating with the municipal authorities of Stuttgart, recently inaugurated a public "sewing room and dowry savings association," the purpose of which is sufficiently indicated by the title. All women and girls over seventeen years of age may become members of the "Dowry Sewing Room" (*Aussteuer-Nähstube*).

It is, of course, evident that no American municipality would think of promoting a simi-

lar enterprise. The granting of dowries and opportunities, such as those now inaugurated at Stuttgart, would therefore seem worthy of the consideration of groups of women engaged in charitable efforts. Credit Unions might announce, to state another possibility, the opportunity they offer individuals to lay aside money for the ultimate purpose of providing a dowry. Out of profits a Credit Union might even add a certain sum to the amount accumulated by a woman member with the intention of supplying her dowry.

CONTEMPORARY OPINION

To my mind the most revolting thing about war is not the suffering and misery, not the sacrifice of treasure and life; it is the propaganda that war brings, it is the prostitution of truth to policy, the debasing of truth from an abstract absolutism to a commodity to be rationed to a people in diluted doses calculated to make them docile in following a policy. We deplore the lack of honesty in present-day government and business, yet what a precedent of dishonesty we all set a score of years ago in propaganda. We have sown the seeds; we are reaping the harvest.

AMBASSADOR HUGH WILSON
in "The Education of a Diplomat"

The middle classes have lost part of their old material foundation, the individual proprietorship of business, and are reconstructing themselves on a salaried basis. In the material field the change is expressing itself in a great number of ways, some of which were largely unforeseen. One of them is the stimulation of hire purchase activity; for the salaried worker is encouraged to mortgage his future income far more readily than the private small capitalist, whose future income is more uncertain. Thus while demand for houses and other hire purchase goods has been assisted by low interest rates and the system of risk-pooling devised by building societies and other lenders, the real cause of its growth is probably to be found in deep-rooted changes in the income structure of the middle classes.

At the same time, the growth of the "salaried" has synchronized with the first appearance of the Leisure State. The salaried worker, like the wage earner, tends to divide his personality into two entirely distinct parts, appertaining to his hours of work and of leisure. How deep the consequences may go is even now unperceived. By general agreement, however, this division of the human personality is artificial, and its irksomeness is illustrated by the spiritual uneasiness of the age.

*The Economist*¹⁾

¹⁾ Both the German and Latin version may be found in Prowe, Leopold, "Nikolaus Copernicus." Vol. II: Documents. Berlin, 1884, pp. 21-44.

¹⁾ Loc. cit., Vol. 129, No. 4911, p. 56.

For a long time we have believed that social protection is needed against the hazards growing out of the industrial system, like industrial accidents, sickness, old age, unemployment. Much of our thinking in recent years, however, would eliminate all distinction between non-industrial and industrial poverty. There is a feeling that poverty is poverty and must be dealt with as a unit through a rounded public program, and therefore we must break down all distinctions between classes on the basis of the origin of their needs. This policy may bring us back to an old poor law system. It may eliminate private agencies from the picture, lead to the spreading of public funds very thinly over a vast area, and finally undermine family responsibility. If we were fatalists, we should be inclined to surrender to the powerful forces that are drawing us in this direction. The element of economy plays an important part and, in the last analysis, may be the controlling element. It may be less expensive to use Federal, state, and local funds to give everyone a dole than to build up decent systems of workmen's compensation, unemployment compensation, public employment, old age benefits, and to let states, local communities, and private agencies struggle with the poverty that is left over. But if we are driven by the force of economy we know that in the long run the poor will be the sufferers.

*The Catholic Charities Review*¹⁾

The modern spirit is at bottom the ancient spirit, the spirit of Horace and Cicero, of Aristotle and Plato, of Athens in the age of Pericles. When this ancient quest of knowledge and the good life regained its prestige in the Renaissance, it entered upon a complicated development. Following one line, it cultivated the humanities and maintained a humanistic view of life, usually within the framework of a Christian view of life, as in the *grand siècle* of France. Following another line, it cultivated the sciences and formed a naturalistic view of life in conflict with both humanism and Christianity. The issue of this conflict did not long remain doubtful. As naturalism advanced, Protestant Christianity retreated, step by step compromising, at length surrendering almost wholly to the rising secular and scientific spirit. Similarly, humanism, relaxing its distinction between man and nature, more and more took on the color of the new age, and came to believe that its salvation lay in a factual, scientific scholarship and in a naturalistic type of art and philosophy. In vain did a few humanists and Protestants, in vain even did a Catholic church, firm in doctrine and powerful in organization, attempt to stem the tide. Today naturalism is triumphant. But so, very nearly, is chaos. In all fields natu-

ralism is showing its inability to give human life order, meaning, or happiness. It may be that the fulfillment of the movement which began so gradually in the seventeenth century will be followed by swift disintegration.

NORMAN FOERSTER¹⁾

Administration leaders were reported to be worrying about surplus wheat and cotton. The men with sharp pencils in the Department of Agriculture at one time estimated that the wheat crop in the United States last year was 200,000,000 bushels in excess of domestic demand, and that the carry-over of cotton may be as much as 9,000,000 bales.

If the farmers of a county had 100 horses and a market for only 90, there would be only two ways to correct the situation, United States Senator Guy M. Gillette, of Iowa, told the convention of the Iowa Farmers Union. One would be to raise only 90 horses next year. The other would be to find a market for the other 10. He believed in finding a market.

Finding a market for our so-called surplus farm products is not only good economics, but it is the most humanitarian thing to do. Unquestionably there is need in the world for all the wheat and cotton we have—and more. Millions of people in foreign lands are short of food and clothing. That market could be opened by removal of trade barriers.

Further, the people in this country could use a great deal more wheat and cotton. If one-third of the people in this country are underfed and poorly clad, as President Roosevelt has said, then surely there is a large potential market right here in the United States for these surpluses that are worrying the administration leaders.

Nebraska Union Farmer

The character of the eighteenth century still eludes definition. Labels are attached to it to describe its part in the particular story one happens to be reading. It may figure as the Age of Reason or as an age of religious revival, as the Age of Benevolence or as an age of callous brutality. And if one tries to reconcile the contradictions by dubbing it an age of transition, one is left with the task of explaining in what sense the England of the Industrial Revolution was the natural product of the forces that guided the transitional movement. Nothing is more important for the resolution of these difficulties than to arrive at a true understanding of eighteenth-century philanthropy, for here reason, religion, benevolence and brutality met and wrestled

F. H. MARSHALL
in *New Statesman and Nation*²⁾

1) "The American State University, Its Relation to Democracy," University of North Carolina Press, 1937, p. 209.

2) From review of "The Charity School Movement, etc.," March 12th, p. 448.

1) "Can Poverty Be Treated En Masse?" Vol. XXI, No. 10.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

The Holy Father has created a central ecclesiastical bureau of Catholic Action, with headquarters in the Palace of St. Callixtus, it was officially announced at the Vatican.

Cardinal Pizzardo is the president of the Bureau, which will place at the disposal of all the Bishops of the world a complete documentation on all Catholic Action movements and their possibilities of development.

For the first time in its history of 54 years the Catholic Truth Society, of England, achieved a sale of over one and a half million pamphlets in twelve months. The actual figures for the year 1937 were 1,573,310.

The total is so impressive that the remarkable increase of 179,000 over the sales of the preceding year is apt to be overlooked.

The Church Door Rack for the sale of Catholic literature was not inaugurated in France until a few years ago. At the end of 1936, while the movement was still in its infancy, only 25 church door Cases were to be found in all France. By the end of 1937, doubtless owing largely to the publicity given by the Cases in the church of the Paris Exhibition, these have been multiplied ten times over, and the number of registered church door Cases was more than 260.

Paris and Versailles are the dioceses which lead with the greatest number, but already 48 of the Départements are represented in the list, while outside of France, Geneva, Morocco, and New Caledonia have joined in the experiment.

For the third consecutive year a series of one-day regional meetings will be sponsored in half a dozen localities by the Diocese of Fargo, N. D., to stimulate interest in the diocesan program of the Natl. Cath. Rural Life Conference and the Confraternity of Christian Doctrine. Heading the list of speakers who will address the meetings, to be held from May 9th to 17th, is Most Rev. Aloisius J. Muench, Bishop of Fargo.

Other speakers include Very Rev. Msgr. Vincent J. Ryan, director of the Catholic Welfare Bureau, and Rev. Gregory Smith of Denver. The meeting in each center will begin with mass celebrated by Bishop Muench; following a general session sectional meetings devoted to discussion clubs, vacation schools, credit unions, social charity and Catholic youth organization will be conducted.

Last fall there were 709 religious discussion clubs in operation, with a membership of 9545. During the summer months 104 religious vacation schools were conducted, the 6863 children in attendance being supervised by 305 teachers.

Addresses by prominent speakers and panel discussions on varying aspects of the international scene featured the Twelfth Annual Conference of the Cath. Association for International Peace, held in Washington, Apr. 19-20. Sessions were conducted at the National Catholic School of Social Service. Simultaneously

with the conference there was held the Second Annual Conference of the Cath. Student Peace Federations, collegiate branch of the Association.

In accordance with the motto of the conference, "World Peace Through Economic Justice," the sessions were devoted to subjects of an economic significance. General topics for discussion were "Economic Injustice and Economic War," "A Constructive World Program of Economic Justice," and "A Constructive Program of Collective Security."

Delegates attending the student meetings considered "Fundamental Principles of Catholic Morality Applicable to Nations," and "Concrete Issues Involving the Application of General Principles." At the close of the major conference a propaganda peace play was presented by the Blackfriars' Guild and was attended by the majority of the delegates.

The Pope's desire to see Catholic sailors trained as Catholic Action workers is conveyed in a letter sent by Cardinal Pizzardo to the Apostleship of the Sea International Headquarters, London. His Eminence writes:

"The Holy Father has insisted that Catholic sailors should be trained to be apostles to their fellow seamen. The timely resolutions of the AMIC Congress, held last year at Antwerp, bring this particular work even closer to the attention of His Holiness for he sees in it a most effective means of organizing Catholic Action among seamen. Since it is almost impossible for priests to exercise their ministry among sailors while at sea, it is all the more imperative that Catholic sailors be trained to carry on the apostolate among their fellow workers."

Since Papal approbation was given to the Apostleship of the Sea in 1922, the number of A.M. clubs has increased from 12 to 58. Eighteen wholtime port chaplains have been appointed and 260 honorary A.M. port chaplains. The AMIC administration is in touch with promoters in over 350 ports.

The Australian Secretariate of Catholic Action is making a preliminary survey of all the existing and potential associations in Australia with a view to bringing them into touch with official Catholic Action.

This Secretariate was formed by the Episcopal Subcommittee, consisting of Archbishop Mannix, of Melbourne, as president, the Archbishop of Hobart as secretary, and the Bishop of Maitland as treasurer.

Special arrangements for members residing in the country are provided by the Central Catholic Library at Melbourne, Australia. Books are forwarded by post or rail to any address in Australasia.

The Library consists of 18,000 volumes at the present time. New books are added weekly. Worth while magazines are likewise available.

A group of 12 French seminary students recently completed a little church which they have built themselves in a poor village of the Meaux diocese, working on their holidays.

During a country walk, they found the village church in ruins and resolved to rebuild it. One of them designed the new building.

BOYCOTT

A boycott of all news stands and news dealers handling communistic publications has been inaugurated by the International Catholic Truth Society, of Brooklyn. Calling upon Catholics to co-operate in the boycott, the Society asks that those agencies handling the *Daily Worker*, the *Sunday Worker*, the *Moscow News*, the *New Masses*, *Fight*, or any other organ of Red propaganda, be blacklisted so long as they persist in displaying or offering for sale this type of publication.

Persons co-operating in the boycott are requested specifically to withhold their patronage from news dealers refusing to retire communistic literature from circulation after a formal protest has been made; to visit the dealers regularly to determine whether they are keeping their promise; to enlist the aid of friends, Catholic and non-Catholic, in this work, and to keep the Society informed of the progress of the boycott.

SUNDAY OBSERVANCE

A bill having as its purpose the better observance of Sunday was introduced into the Canadian House of Commons by H. E. Brunelle, of Champlain, and accepted as a Government measure by Ernest Lapointe, Minister of Justice.

The measure was adopted unanimously by the House and sent to the Senate. It provides that any administrator, director, superintendent, or employee of a corporation who orders or permits an employee to break the order on Sunday observance will be liable to the same penalties as the offending corporation, or on the first offense to be imprisoned for not more than three months and not less than a month with or without hard labor, and for each additional offense a prison term of two months to six months. The fines vary from \$50 to \$250 for first offense, and \$100 to \$500 for second or more offenses.

FARMERS' ORGANIZATION

A Farmers' League, designed to promote the interests and well-being of the agricultural population, was organized at Hallettsville, Tex., on Sunday, Apr. 10th, at a meeting called by Most Rev. Arthur J. Drossaerts, Archbishop of San Antonio. Deploping the injustices done the farmer in the past, His Excellency stated in his announcement of the meeting that "the time has come for our farmers to unite and organize into a solid, strong body all over State and country." He repeated these sentiments to the audience of some 7000 persons assembled from all parts of the Archdiocese in response to his invitation, and outlined the need for such a League.

"Too long neglected, too long forgotten, our farmers are finally awake, conscious of the strength born of their numbers," the Archbishop declared. "You farmers know better than I the sad plight of our agricultural population; the continual drift of farmers away from the soil and fertile acres of Texas into the larger cities—away from God's green earth, away from the happy, independent life close to nature and God."

A number of branch societies have already been formed, and their number is expected to increase rapidly.

TAXATION

Of the \$12,500,000,000 collected in taxes in the United States last year, 70 percent or \$8,750,000,000 was in hidden taxes.

In other words each person in the country paid approximately \$67.30 into the tax coffers without being aware of it.

Efforts to establish a broader base for income taxes are indorsed by 84 percent of commenting newspapers, opposed by 16 percent. Advocates of the change, which would extend the taxation to persons of lower incomes, feel that making a greater number of citizens "tax-conscious" would do much for economy in Government financing.

In opposition, it is argued that polls taken on the subject show that popular sentiment is strongly against taxing the person of small income.

The debate brings out the fact, as recognized by those who make a study of taxation, that indirect taxes place a burden upon the ordinary citizen without his realizing the fact, and that the change would create a more equitable situation.

TENANTS' RESETTLEMENT

A half-dozen Arkansas tenant farmers were recently presented keys to new homes on the Clover Bend resettlement projects, located near Walnut Ridge, Ark., at a dedicatory service. These first homesteaders contracted for construction of their new homes through loans advanced by the Federal Security Administration. The farms range from 40 to 60 acres and the occupants will have 40 years to repay the indebtedness, with interest of three percent. Eventually the project will afford farm ownership to about 92 rural families. Thirty-two new houses and barns have already been completed.

"The first thing you must learn in the purpose of farming is to make a living and find security, not to make money," J. S. Stanford, Nashville, Tenn., editor of the *Southern Ruralist*, told the homesteaders. "More farmers have failed because they ignored this simple truth than for any other reason."

"The new residents here have a tremendous responsibility," he continued. "Future effort to extend farm ownership opportunities to worthy tenants throughout the nation is going to rest in a significant degree upon whether you people here make good on the opportunity that has come your way."

The speaker declared the "nation's growing tenancy problem is converting 40,000 farmers a year into landless tenants."

NATIONALIZATION OF DISTRIBUTION

The storage and export of meat in Southern Rhodesia are to be nationalized. In opening the Congress of the Matabeleland Farmers' Union, in Bulawayo, recently, the Minister of Agriculture, Capt. the Hon. F. E. Harris, announced the setting up of a public utility company to take them over on a national basis. The Colony, incidentally, is exporting increasing quantities of meat to England.

"It is my idea," said Mr. Harris, "that a public utility company should be formed. I am not sure yet how the funds will be raised. It may be that the money will be raised in the Colony. Then, of course, there would

be a fairly low rate of interest guaranteed by the Government. I know quite well there will be many interests concerned. I expect there will be a large amount of opposition to these ideas of the Government."

NATIONALIZATION OF INDUSTRY

While sojourning in Florida earlier in the year, Roger W. Babson, the economist, ventured the opinion that closed shops would be outlawed, "but in the place thereof there will be government or co-operatively owned factories."

"This is the program which Senator Norris, Attorney Jackson and the Roosevelt advisers probably have in the back of their heads," he said in an address prepared for delivery at the eleventh annual business conference at Webber College.

"The government development of electric power at Muscle Shoals, Coulee Dam and elsewhere, together with Jackson's anti-monopoly campaign, is the first step. This may be followed by the building of publicly-owned farms and factories to serve as a yardstick to determine a fair wage and fair working conditions.

"Naturally, we who own securities of steel mills, automobile factories and coal mines do not like such competition, but it may be the lesser of two evils."

VOCATIONAL TRAINING

With the intention to learn more about their jobs or the functions of their local governments, 231 public officials and employees have enrolled in correspondence courses offered by the Institute for Training in Municipal Administration, the International City Managers' Association, sponsor of the Institute, has announced.

Students from 149 cities in 34 states, the District of Columbia, Hawaii and four foreign countries, are studying personnel, public works, fire, and finance administration, and the social and political background of the American city and its government. Included in the "student body" are city managers, city councilmen, municipal engineers, personnel directors, finance officers, fire chiefs and many other classifications of governmental administrators. The foreign students enrolled are from South Africa, Brazil, Cuba, New Brunswick and Ontario.

CO-OPERATION

On June 30, 1937, a total of 136 Consumers' Societies, with a membership of 240,000, were affiliated with the Union of German Economic Societies in Czechoslovakia. These societies control 1,567 shops, 20 bakeries, nine butcheries, and one dairy, besides a few less important undertakings, such as cabinet making and beer bottling. In 1936-37, their turnover amounted to Kc. 495,797,000 as against Kc. 465,945,000 in 1935-36.

During the same period the bakery turnover declined slightly from Kc. 38,941,000 to Kc. 37,714,000, while the butchery turnover increased considerably from Kc. 32,972,000 to Kc. 37,489,000. The Wholesale Society "GEC" increased its turnover during the business year, 1936-37, from Kc. 296,000,000 to Kc. 320,954,000. The increase in output of the co-operative productive enterprises was considerably higher than that of the total turnover increase, rising to Kc. 64,904,000 in 1937, as against Kc. 57,300,000, an expansion of over 13 percent.

UNICAMERAL PROPAGANDA

The board of trustees, Ohio Farm Bureau, at its meeting conducted at Columbus on March 8-9, voiced opposition to the inauguration of the unicameral system in their State. It was brought out that the innovation would deprive rural Ohio of the means of protecting the interests of its people. It was also said that the present system of two houses provides certain checks and balances absent in a single house.

Petitions now being circulated in Ohio call for a referendum to be conducted at the next general election for the purpose of determining whether or not the people of the State want a unicameral legislature, consisting of not more than 100 members. The two plans suggested would divide the State and under either of the two 10 or 11 counties would elect the majority of the members of the legislature. Trustees of the Ohio Farm Bureau recommend members be requested not to sign these petitions and to use their influence to prevent others from doing so.

PUBLIC RELIEF

Costs of public relief during the month of February continued the rise recorded for the four preceding months, according to figures released by the Social Security Board. Total Federal, State and local costs incurred for aid to the needy over this period, including earnings under the Works Program, amounted to \$216,600,000, an increase of approximately \$10,200,000, or about five percent, over the total for January. It was pointed out, however, that the increase during February was smaller than that recorded for the previous month.

On the basis of reports received by the Board it was estimated, after allowance had been made for duplications, that in February approximately six million households, comprising about 18.5 million people, received public assistance from one or more relief agencies. This figure represents an increase in the aid extended households of about seven percent over the month of January.

WAR FROM THE AIR

With few exceptions, the peoples of Europe are preparing for the bombardments from the air, to which the next war will expose them. In England, even a co-operative society has taken cognizance of the situation.

According to the *Co-operative Review*, of Manchester, the first civilian class for training in Air Raid Precautions in the Greenock district has been organized by the Education Committee of the Greenock Central Co-operative Society. Already a considerable number of co-operative employees are voluntarily attending the classes. The experiment is confined to lecture work, but the Education Committee hopes to arrange practical tests when the official traveling gas-chamber visits Greenock.

SECRET SOCIETIES

A Bill to make Freemasonry illegal was introduced in the Polish parliament in March. Sentence of imprisonment up to five years is imposed by the Bill on membership in a Masonic lodge.

Building and other property of the Masonic lodges will be confiscated. It is stated that the Bill, if passed into law, would apply to Poles living in countries where Freemasonry is permitted.

HISTORICAL STUDIES AND NOTES

**Father Joseph Anthony Lutz,
Pioneer Priest (1801-1861)**

II.

FATHER LUTZ has left a very interesting report of his experiences among the Kansas Indians. His second communication to Bishop Rosati after his departure—unfortunately, the first report, which he mentions in the second letter, has been lost—is a lengthy document outlining his activities in great detail. The report follows:

From the Territory of the Kansas, in the Neighborhood of the River of the same Name, September 28, 1828.

Most Illustrious Father: Worshipful Prelate:

In my first letter, written toward the end of the month of August, I informed you of the death of our agent, Mr. Vasquez. At that time I also described for you the conditions in which Divine Providence has placed me. Am I happy or unhappy? You yourself may judge. At all events I have, undaunted, successfully completed some important undertakings which Mr. Vasquez could only have performed slowly, had he been spared to us. Therefore, the Name of the Lord be praised! At first the loss of the agent drove me to despair. However, after a time I resigned myself completely to the guiding hand of Providence, like a timid child nestling on its mother's breast. Could I have acted in any other way? I who am called to share in the cup of bitterness and the heritage of Jesus Christ? I am aware of the dangers of my office; I know that I am the ambassador of Christ Who sends His disciples into all parts of the world unaided, without protection and exposed to all kinds of dangers.

Now, Your Lordship, I shall describe in a few words my accomplishments, what I propose to do, my reasons for not writing sooner and kindred matters I feel you should know of.

As you may imagine, Your Lordship, owing to the great distance it is extremely difficult to dispatch letters from these regions, and hence I cannot write oftener, much as I should like to. The residence of the agent with whom I am staying is located on the banks of the Kansas and is 65 miles from the former home of our deceased agent, Mr. Vasquez. The towns offering facilities for mailing letters are too far distant, the nearest one being 15 miles away. When we wish to send letters to these towns, we must take them there ourselves or send them by special messenger. One of these towns is called Liberty,¹⁾ the other Independence.²⁾

As soon as I arrived I began to study the savages, especially their beliefs and superstitions. At the same time I observed the manners of the people with whom I shall perhaps

be forced to live; some of them are good-natured while some are evil-minded. I have studied the peculiarities of the language of the Kansas, its essential differences from ours and the reasons why it is so difficult to learn. I examined prospective sites upon which to build a priest's house and determined the furniture needed to equip it. I have also learned how to treat the chiefs of the tribes. It is my great desire some day to explain to you in person all these things which have occupied my attention.

I shall now discuss my activities in greater detail, to give you a clearer idea of what I have been doing since my arrival.

I left the city of St. Louis on July the 30th, and toward the middle of August arrived at the residence of the recently deceased Mr. Vasquez. After resting there for five days I set out for the Kansas River. On the 19th of August I sighted the buildings erected by the United States Government on the banks of this river; they are truly a majestic spectacle. On the 20th of the same month I met the chief of the Kansas. Four days later, accompanied by an interpreter, I visited sixteen families of the same tribe, residing only two miles from our abode. I have visited them since then as often as possible. Finally, on September 17th, my ardent wish was gratified: I was granted permission to address a meeting of the savages. On the 18th I set out for Fort Leavenworth where I stayed six days, although I had originally intended to remain there only a short while.

On October 1st I returned to the residence of Mr. Vasquez, as my supply of food was running low. Moreover, the Kansas were making preparations to depart on a hunting trip; three families had left already.

The house of Mr. Vasquez on the banks of the Missouri had been the general rendezvous of the Indians, but after his death the savages no longer frequented it. I think the residence of the new agent³⁾ will be located somewhere else, since Mr. Vasquez' widow insists upon living in his house. This lady is a good Catholic; she reared her children faithfully, so that now they are a consolation to her in her declining years. She has treated me kindly, as though I were her son; whenever I leave her house she usually supplies me with provisions. I found it somewhat hard to leave this virtuous family, and go among the savages. However, I was the more eager to make that journey to the savages knowing that tarrying for a longer time would render it almost impossible. In any event it was of great importance to me to discover if the chief of the tribe was still alive. This chief is called Nombe-Ware, i. e., Bloodhound; he is also known as Mushonska, i. e., White Feather. For some time he had been

¹⁾ Liberty, Clay County, Mo., about 15 miles north-east of Kansas City.

²⁾ Independence, Jackson County, Mo., five miles from Kansas City.

³⁾ Governor Clark appointed Mr. Dunnay McNair as Indian agent to succeed Mr. Vasquez. Mr. McNair was an Irish American and a good Catholic.

tormented by a dangerous sickness, and because of his illness was growing daily more restless. One day, in fact, he took out his pistol and declared he was going to kill God. Firing a shot, he cried: May this shot kill you who causes so much misfortune to me and my entire tribe. (Within one year 180 tribesmen, his first wife, two of his sons and several other relatives died.) Yet the sickness did not leave him and Nombe-Ware had reached the point of death, when he sincerely repented of his misdeeds and imprecations and asked God to forgive him. And God in His Mercy deigned to grant the prayer of this poor savage only two weeks before my arrival. No sooner had Nombe-Ware heard of my arrival than he mustered all his remaining strength and ordered his men to place him on a horse to ride out to welcome the Tobasca, as he called me. Since I had been told that he was dead, I was surprised to see him enter my lodging. I ran forward and supported his trembling form. When he had been placed on a chair, he gave me his right hand which I pressed against my heart. This man who formerly spoke in a stentorian voice whispered only a few words which the interpreter had difficulty in understanding. "Oh my Father," he said, "be welcome! At last I see him whom I have desired for such a long time to meet. My heart overflows with joy. Yet my joy would be still greater, if my health would permit me to celebrate your arrival in a fitting manner. Pray to the powerful Wachkanta that he restores my strength, for I intend to support all your enterprises among the Kansas. I have only one son; death took the others. I shall have him educated by you, as soon as you have settled here. All my under-chiefs will follow my example. How long will you stay with us? When will you have a house? Do not settle too far away from us. The nearer you are to us, the greater our joy will be, because many a time I shall ask your advice in the government of the Kansas. I cannot talk to you any longer on account of my weak voice. But I believe my hunters will arrive soon, bringing me meat of a wild cow which will strengthen my stomach."

Since I knew how great is the influence of this chief over the whole tribe and how necessary it would be to me in carrying out my plans, I decided not to do anything before curing Nombe-Ware. I would liked to have given some medicine to the sick man and to have nursed him in my house but prudence dictated another course; for had he died in my arms under the influence of my medicines, this extremely barbarous and superstitious people would have considered me a murderer. His two interpreters seemed to approve my behavior; so I gave him a cupful of some excellent wine to drink. When he felt his stomach warming from the drink, he begged me to give him more of this medicine in a few days.

When the chief had returned to his home, he sent men in every direction to inform the hunters that the Tobasca had arrived. During these excursions the savages pledged the health of the Tobasca by smoking their pipes, by singing and shouting. Finally the men of four villages returned from their long expedition, heavily laden with game. Nombe-Ware had regained his strength already and was now in the best of health. Two of the most influential tribesmen brought me a large quantity of the meat of a wild cow; they were surprised to see the Tobasca eat raw meat without becoming sick from nausea. Look here, said one, the Tobasca will not despise us; he is not so fastidious and particular as the Fathers of the Osages (he referred to the Protestant missionaries). Did you not read in his eyes how much he loves us? How affable is he, they said among themselves. They expressed their desire to stay over night in my dwelling and I readily consented. I lay down on the ground between them. They regarded themselves as my attendants; one lay at my right side and the other at my left. When I rose to kneel and say my breviary, they looked intently at me but hardly dared to breathe.

The next morning they departed and soon after Nombe-Ware again came to pay me a visit. He spoke at great length of his and the whole tribe's pleasure at my presence. Later he asked me a thousand and one questions. He listened most attentively to everything the Tobasca had to say about the purpose of his mission, his reasons for wanting to stay four months among the Kansas, the nature of the instruction he intended to give the children, etc. I insisted that he call a meeting of all Kansas on the first suitable day, because I wished to lay my plans before them. He replied that he could hardly do this before the middle of September, because all his people would not have returned before that time, but he added he would find a more suitable opportunity to comply with my wishes, i. e., when the Kansas assembled to receive their annual gifts. I expressed my satisfaction and dismissed him.

Thereupon I began to cut wood and to erect a small chapel. After that I set out to examine the country, hoping to find a suitable spot for eventual settlements, in case I should be privileged to make my permanent home there. Nombe-Ware paid me a third visit to ask me to "write to the Red-Head (General Clark) and tell him that Vasquez is dead and that he must send us an agent who is able to transact our business with skill. I firmly believe that our tribe will benefit from your activity."

Accordingly, I wrote to the Governor, pleading both my own cause and that of the Indians. The agent sent by Governor Clark, whose arrival I was eagerly awaiting, was Mr. Dunnay McNair. Although he is a young man only twenty years old, yet the Governor places confi-

dence in him and apparently has reasons to believe he will fill the post of agent for the Kansas satisfactorily. He is a Catholic, a model man, and is possessed of some education. Honest, circumspect and a zealous defender of the Catholic Religion, he is very active and co-operates with me splendidly. We do not know as yet whether he possesses all the qualifications of an agent, but his kindness and authority are a great help to me; he has told me not to despair of anything. Mr. McNair sent for Nombe-Ware and urged him to call a meeting of all Kansas, inasmuch as he had some news to communicate to them.

This order for the meeting was promptly issued; messengers were dispatched immediately to summon the warriors of four villages. Three days later about 240 Indians assembled in front of our house and listened attentively to the message of the vice-agent. They remained the whole day and even longer. Some sort of coin was distributed among them; the collection of Laws and Treaties was read to them and the thieves punished. The necessity of cultivating the soil was strongly urged and the savages were asked to build their huts in one area so as to form a village. The Tobasca was recommended to them. Finally, the vice-agent promised to distribute the annual presents as soon as they arrived at the Fort in Leavenworth. Several other decisions were also announced, but the Redmen were not wholly satisfied; they murmured at the command to live together in one village and to forego their customary hunting, but their complaints were to no avail. I attempted to explain to them as best I could how necessary it is to cultivate the soil and to live together. Then I offered many reasons to dissuade them from a step which would not only have been foolish but also disastrous to my mission, namely, the proposal to move 150 miles farther west; they had reached that decision despite the strongest remonstrances of Nombe-Ware. This idea was first suggested to them when they passed through a beautiful tract of land while returning from a hunting trip. However, my remarks have made some impression upon them and they are almost willing to admit the great advantages of living together and building their huts in one place. The site selected for the new village is about one day's journey from this place, and the change of residence has been approved. Some stubborn men, however, still hesitate to give in, but they will be forced to follow the majority. I shall soon visit this new site which is to be divided into four villages. I shall send you a detailed description of it as soon as possible.

No sooner had the agent completed his business at the general meeting than I requested the Kansas in a loud voice to remain one more day, as I had many things to tell them. The next morning at 8 o'clock the bell was rung and all

the Indians assembled in front of the palisade where I planned to say Mass. In addition, there were also in attendance the new agent, two interpreters, and some more Catholics. The altar was already decorated; behind the altar a picture of Our Lady of Victory was hung; at the right side was a large crucifix and at the left a statue of Our Lady of the Seven Dolors, the same size as the crucifix. The Tobasca, fully vested, appears from a hidden cabinet and approaches the foot of the altar with dignified step. All kneel down; the *Veni Creator* is intoned and the oration sung, followed by the choral of the Mass. At the most august moment of the sacrifice the Kansas are ordered to kneel; deep silence prevails among the crowd. When Mass is finished all sit down, except the Tobasca, who remains standing at the Gospel side from where he addresses them briefly. Whenever the savages understand a sentence they cry "hau," i. e., good. I related the purpose of my mission, stating that I desired to save all Kansas. I spoke about God and His attributes, about the Creator and Benefactor, about the soul and its immortality, about God as avenger and rewarder, about the torments of hell and the blessedness of the souls in Heaven, about sin and especially the vices of the Kansas. I pointed out the necessity of instruction by the Tobasca and the submission due to him. I explained the redemption by Jesus on the cross and the gratitude owed to God Who had wasted so many graces on them. Finally, I outlined the instruction I planned to give their children and told them of the large cross I intended to erect, of my later visits to their four villages and the necessity of baptizing their children. The ceremony closed with the canticle "Benedictus" followed by the oration of the Sunday.

These savages like singing very much; they shed tears contemplating Jesus on the Cross. In their conversations they vie with each other in repeating words spoken by the Tobasca; one remembers what he had said about Heaven, another what he had to say about Hell; a third will relate with compassion the story of the Passion of Jesus Christ. "Oh," remarked Nombe-Ware on one occasion, "what sweet light has illuminated my eyes. Wazeche, Wazeche!" i. e., we are overjoyed to have a Tobasca; the others then repeated their chief's words.

As regards myself, I seem to have multiplied. "Give souls, Jesus, Thy kingdom come, the Holiest of Holy." The Kansas are most anxious to have their children baptized. This desire coupled with a variety of other considerations impelled me to promise them publicly that I would administer this sacrament. I have even resolved not to return to St. Louis before I have baptized all the children; I was especially prompted to make this decision when I considered the great number of unfortunate children

who have died since my arrival in this region. Alas, recently an old man on his death-bed kept calling day and night for the Tobasca to baptize him; however, through an unfortunate mishap he died without the sacrament. His death has caused considerable disquiet among his relatives on account of the lot of unbaptized persons in the next world. They firmly believe in the sacrament and their example has attracted a great number of their tribesmen to the same belief. I was detained in Fort Leavenworth at the time this old man was so insistently calling for me. His family, disconsolate at his death, asked my opinion of his fate; I gave the messengers the proper answer and they returned much consoled.

You may perhaps ask, why I did not visit all villages of the savages. I ardently desired to do so and had even appointed the day when I should make the trip, intending to travel with an interpreter who had come here on business. But the celebration of certain feasts influenced me to change my mind. These feasts consist of amusements lasting two weeks and characterized by the greatest disorders; during this time immoral acts and quarreling are common place occurrences.

Two warriors have been deputed for my service; their duties are to ring the bell to assemble the people for Mass, and to keep order and enforce silence during Mass; they accompany me wherever I go and are ever ready to defend me. I praised them for their services and promised to bring them small crosses to wear around their necks, should I have the opportunity to return to St. Louis. One of these attendants is called "Talshe Sagai," i. e., Raging Wind, and the other "Nikananse-Ware," i. e., Exterminator.

I spoke about the erection of a cross; yet I do not know when and how we shall perform that ceremony. However, this much is certain, it will be done before I shall return to St. Louis. We decided to place this sign of victory upon the top of a lovely elevation flanked by an extensive plain, so that this symbol of our mission can be seen at a distance of four or five miles. I shall leave the house of Mrs. Vasquez as soon as possible and shall journey toward the Kansas River to cut the timber I need.

I add here some words about the site of the barracks erected by the Government on the banks of this river. Picture to yourself a plain about half a mile in each direction. Five rather spacious buildings are erected on that space. The first one is the residence of the Indian agent, the second that of the interpreter. A smith lives in the third and a farmer in the fourth. The fifth is built of stone and belongs to Mushonska, i. e., White Feather. The first four houses are built according to the same plan and stand in a row, but the fifth stands two miles away from the rest.⁴⁾ Regarding the erection of the mission residence, I intend to

build it on a spot where the air is more healthy than elsewhere. However, I shall wait until I receive the approval of the Governor and my confrères, the other missionaries. The soil is fertile in this section, which is surrounded by a line of forests that enhance its beauty and loveliness.

The climate is not uniformly healthy and immigrants frequently contract yellow fever. Nothing is more generally found in all regions along the Missouri and along the borders of the territory of the Kansas than fever. Everyone begins to suffer from headache and stomach trouble as soon as he has lived here for a few days. I myself suffered five days from a troublesome fever and bilious attacks; after that I felt better, but I have been constantly tormented by an intense thirst.

The men at Fort Leavenworth suffer still more from poor climate. Fever and bilious sickness have attacked them so viciously that there are now more than one hundred sick people. I went there with the vice-agent, an interpreter, and 104 Indians who received their annual presents. Things went well the first two days but on the third both Mr. McNair and I had to wrestle with the fever-chills; this fever troubled us four days. I heard the confession of two soldiers, an Irishman and a Frenchman. I baptized six children and administered the sacrament to the sick. I intend to return hither at the beginning of November to baptize the children of the officers, to hear confession and to say Mass. During my first visit the officers treated me respectfully and invited me to take meals with them; they ordered the military band to accompany the Vesper services. I distributed several pamphlets explaining the Catholic Religion, as I had taken a supply along with me. A man kept here in prison for manslaughter will be executed soon; I shall try to convert him and prepare him for death.⁵⁾

JOHN M. LENHART, O.M.Cap.
Pittsburgh, Pa.

Wise counsel is expressed in the following sentences from the *American-German Review*, published by the Carl Schurz Memorial Foundation:

"It is of the utmost importance for German-Americans to stand for America politically and at the same time to foster those cultural values of the old country which enrich our lives. German-Americans in Texas have loved and preserved that which was noble and high from the land of their fathers. They tend to be tolerant and to encourage tolerance within their organizations. They are hospitable and honor representatives of the German people and nation as a means to a better understanding between the nations. They are truly American in their loyalty."

⁴⁾ Fr. Lutz's estimate of the distance of the fifth house from the other four is obviously incorrect in view of the dimensions he gives of the plain. The text, however, is an accurate translation of the report.—Ed. C. B. & S. J.

⁵⁾ *Pastoral-Blatt*, vol. LVII, 1923, pp. 146-50.

THE CENTRAL VEREIN AND CATHOLIC ACTION

Officers of the Catholic Central Verein of America

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 Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton Street, New Haven, Conn.

Social Action Conference Opens at Milwaukee

AS this issue of our journal reaches our readers, the first National Social Action Congress will be in session at Milwaukee. Described as "an earnest, non-political, impartial attempt in general and group discussions, conducted by men of national prominence to apply Christian principles to present economic problems," the Conference is somewhat of an experiment intended to demonstrate the right of the Church to deal authoritatively with social and economic subjects.

The four-day session will consider problems affecting society today, with a view to determining specific remedies for them. Included among the topics scheduled for discussion are the status of the proletariat, finance and credit, youth in industry, the legal profession, agriculture, the trades, women in industry, textile industries, etc., etc.

Throughout the Conference an educational exhibit will be conducted, limited to books and

pamphlets pertaining to economics, sociology, industrial and social problems. A mimeographed bibliography of all publications displayed will be given to each delegate. Following the Conference the exhibit will form the basis of a permanent lecturers' library, for use by speakers requiring such material for addresses before various organizations.

President Frank C. Blied has appointed Mr. Frank Schwaller, Burlington, Wis., Mr. M. F. Schwinn, Beaver Dam, Wis., and Mr. John Roehl and Mr. August Springob, Milwaukee, as official representatives of the C. V. to the Conference.

Mission Action is Catholic Action

THERE are among our members those who wonder why the Bureau should devote part of its energies to fostering knowledge of the missions and to the assistance of missionaries. To begin with, this obligation was imposed on the Bureau by the C. V. convention conducted at New York in 1916. But even if this were not so, there remains the fact that participation of the laity in the apostolate of the hierarchy must include promotion of mission efforts and assistance to missionaries.

In a specially written foreword, Cardinal Hinsley, of England, calls attention to two articles from the *Fides Service*, published in the March number of the *Westminster Catholic Chronicle*. The Cardinal stresses particularly the following points:

The close connection between Catholic Action and Missionary Action in the mind of the Pope.

The laity are called to take their part in missionary work.

Cardinal Hinsley's statement reminded us of the appeal to the world made from the Vatican radio station on Mission Sunday by Archbishop Constantini, secretary of the Propaganda, to help those "sublime fools of love," the Catholic missionaries. He said:

"This day consecrated to the missionaries could very well be called the day of love since the missionaries are the sublime fools of the love of God who travel far, threatened with every kind of danger, to spread the Kingdom of Christ, the realm of love and of human solidarity." He gave examples of the heroism of missionaries from the Polar regions to the tropics and spoke of the present conflict in China where nuns and priests are facing the greatest dangers for the sake of their sick and their churches.

"We should help these sublime fools of love, for the world cannot live in this intoxicated atmosphere of hatred. If millions are spent to arm man against man, is it not just that we should try to collect a few offerings to help these missionaries who consecrate their lives to spreading the love of God and of man?"

Thus the *raison d'être* for providing assistance to missionaries. Our Bureau has faithfully discharged this obligation of Catholic Action for more than 20 years. Since 1916 we have sent more than \$175,000 in cash donations to the missions, largely the contributions of members and friends of our organizations. Moreover, it is almost impossible to estimate the value of other mission contributions, such

as clothing, altar supplies, etc., dispatched from the Bureau over the same period to missionaries in all parts of the world. A record such as this should provide our members with a suitable answer to anyone asking: "Why don't you do something practical?"

Food For Thought

THE writings of Lenin prove his serious concern for the production and distribution of communistic literature. His pen was never idle and he sought to imbue every man and woman over whom he had influence with the conviction that newspapers and pamphlets should be produced even at the greatest risk. The recollections of a woman agitator, published in Russian under the title "The First Twenty Years" (1897-1917), should give Catholics furiously to think. Time and again she tells of hand presses being set up, dismantled, hidden, or carried from place to place, in spite of the knowledge that the secret police were on the trail of those engaged in producing communistic literature. On the other hand, a writer in the *Irish Rosary*, having in mind his own people, declares:

"We fail as the good Spanish people failed to spread instructive literature on the subject among the common people . . . and while the Irish Christian Front has done magnificent work, it should add this duty to its other activities."

The author of these remarks knows the literature of the Left is highly subsidized by Moscow. Right Literature must, he thinks, be subsidized too. But it is not in Ireland alone "the publications of the Left have an enormous body of readers and can be published therefore at a low cost. Mr. B. S. Gilani, the distinguished editor of *The Social Order*, published at Allahabad, India, has just written us regarding his intention to reach a thousand libraries with Catholic literature. "Our purpose is," he writes, "to meet the Communist propaganda on its own grounds. They send out quantities of literature free, especially to places where our youth congregate, and so far there has been no counter-effort. India has hundreds of thousands of libraries. We can't go everywhere, but with the assistance of friends we are trying to pick out the most frequented places." Thus the noted convert who is doing noble work singlehanded. The writer in the *Irish Rosary* declares, and his opinion pertains to American Catholics likewise:

"We must do all in our power to increase the number of our serious readers, and provide them with a series of shilling books that will give them satisfaction." He realizes, on the other hand, the disinclination of all too many Catholics to read seriously on serious subjects. He says of his own people: "They will not take up a good book on Communism and read it through carefully. The *Spectator* had an article showing the difficulty of obtaining books on the Right as compared with books on the Left. The people of the Right are so much taken up with frivolous pleasures that they do not read serious books. The people of the Left, workingmen and people of the lower middle classes, are

spending money on and reading earnestly the books of false philosophy that have turned Russia into a Hell for a God-fearing people and made Spain a cesspool of iniquity. Frivolity at the present critical time for the human race is criminal sloth."

Especially the closing lines are food for thought. Let our people consider and discuss this subject.

YOUTH MOVEMENT

The Holy Father Assigns Youth Their Place in Catholic Action

QUITE frequently Catholics are heard voicing the opinion that Catholic Action, the participation of the laity in apostolic works, is the concern of adults alone. This despite repeated statements to the contrary by the Holy Father. For some reason there is a tendency to exclude youth and youth organizations from active and responsible participation in this so important work.

However, on numerous occasions Pope Pius XI has declared specifically that the work of Catholic Action must have the support and co-operation of youth, if it is to succeed. In his letter on the subject to Cardinal Segura, Archbishop of Toledo, Spain, the Holy Father states explicitly that "the associations of young people should devote both mind and energy to the formation of souls full of charity and good works, ever eager to labor for the good of Church and State." He then charges them with a serious obligation: "And since they are to form serried ranks of apostles for the conquest of the Kingdom of Christ they should be distinguished by their good order and perfect discipline." In another communication, to the Brazilian Hierarchy, the Pope stresses the necessity of convoking frequent gatherings of the various social classes, "for example, youth or students."

There is a fundamental consideration arises at this point: Are youth able and willing to accept such responsibility? The *Catholic Times*, of London, in a recent editorial declared that youth welcomes the arduous, the difficult. In confirmation the author points out: "The asceticism which governments are inviting youth to practice for the sake of bodily health secures an immediate response." Continuing, the writer asks, "why then is it that we cannot invest Christian asceticism with glamour and achievement, when Christianity takes the whole man and not the body as the subject of its uplifting influence? Young Fascists and young Communists glow with pride in their 'cause.'"

"Many young Catholics are indeed as proud of their faith, but they get so few opportunities of 'putting a swing into it,' the author maintains. He then proposes that somehow or other means must be found "to beat the world in the matter of appeal and glamour, or we shall lose the race."

But if youth, especially in our country, are

to become eager champions of their faith, ready to participate in the works of Catholic Action, they must first deny their environment. The comforts of a super-mechanical civilization have tended to weaken their physical strength and spiritual vigor, as a result of which they are fast becoming a class of pampered weaklings, as one authority expressed it.

When youth have proved their willingness to take the bit between their teeth and dedicate themselves to a cause worthy of their noblest aspirations, perhaps their elders will see fit to grant them a larger measure of responsibility. Until that time the older generation will have to struggle alone with a problem with which they too have had little experience, that of reconstructing society in accordance with the principles of Catholic Action.

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Since 1929 the Catholic Scouts de France, an organization similar to the American Boy Scouts, have been engaged in a campaign to rejuvenate the dramatic arts in France. Leon Chancerel, a keen student of dramatic art and an admirer of scouting, pioneered in this endeavor. Almost a decade ago he formed a company known as the *Comedien Routier* with 12 Rover Scouts as a nucleus and drew up a list of objectives for the group.

The organization was created specifically to: 1. Make a complete study of dramatic art as adapted for youth; 2. Produce an entirely new repertory composed and adapted by and for boys and girls; 3. Start a Training School open to all Scouters in need of experience for their district, company or troop shows; 4. Study the old traditions of the stage, medieval farces and the technique of the great French dramatist, Molière.

Success has crowned the efforts of the *Comedien Routier* thus far. Members of the troop have toured the Provinces and even the poorest slums of Paris, and recently completed a successful tour in Belgium.

In addition to this repertory company the Scouts have organized the *Centre D'Etudes et des Representations Dramatiques* as a training school open to anyone interested in the preparation of pageant shows, camp entertainment, etc.

Attached to the Centre are specialized branches for mime, pantomime, folk lore, cinema and puppet shows. The *Comedien Routier* also help "Uncle Sebastian," the famous theater for children, where they give regular performances. Members of the band have adopted the motto, "No stars but a company."

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Deploring the tendency of Catholic youth organizations to cater to college students and those possessed of higher educational training to the neglect of the Catholic workers, Rev. Edward A. Bruemmer, 2nd vice-president of the C. V. in charge of the youth movement, appeals to moderators of youth groups to adapt their programs to fit the ability and needs of the young workingman. He calls attention in his communication to friends of the youth movement to the abiding interest of the C. V. in the

worker's problems, and urges that "the sophistication which sometimes creeps into organizations be supplanted by a spirit of brotherly love, which will not exclude any young man."

"The program is all wrong when it is arranged in such a way that it will not fit the purse of the young man who is poor," Fr. Bruemmer continues. "Too often the clique spirit enters organizations, and the clique centers around the more prosperous members of the group." And since America is considered a land of plenty, as a result of which poverty is considered a disgrace, the second vice-president maintains that even Catholics sometimes fail in their obligations to those less fortunately situated, by excluding members of the working class from their associations. The problem should be attacked, he feels, "in the spirit of Christ, Who fought for the poor and loved them, in the spirit of Pope Pius XI, who has championed their cause, and in the spirit of Canon Cardijn, founder of the Young Christian Workers' Movement, of Belgium, who dedicated his life to the working classes."

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In England, under the Children and Young Persons Act, of 1933, the sale of tobacco and cigarettes to individuals under 16 years of age is prohibited, whether the intended purchase is for their own use or not. Considering the injuriousness especially of cigarette smoking for the youthful organism a law, such as the one referred to, must be considered desirable. Physiologists are becoming more emphatic in their warning regarding the use of cigarettes and tobacco in every form.

Catholic organizations of both men and women might discuss this problem to discover what reaction would result from their deliberations on the subject.

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SOCIAL STUDY AND STUDY CLUBS

IN addition to the Study Club founded a decade ago, consisting of C. V. members at Fort Wayne, Ind., a second group has been organized, Mr. George J. Phillipp, president of the St. Joseph State League of Indiana, has announced.

At one of its first meetings the Club discussed the Child Labor Amendment, a bill not yet ratified by the required number of States, although almost 15 years have elapsed since its passage by Congress.

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Discussion of the State—its function, scope of activities, rights and duties—featured the second week-end conference conducted during the present semester by the C. V. Institute for Social Study, of Collegeville, Minn.

The conference was opened by Rev. Ernest Kilzer, O. S.B., who explained "The Nature and Purpose of the State." This address was followed by that of Rev. Virgil Michel, O.S.B., who discussed "The Origin of Civil Power." On the second day of the meetings Fr. Virgil again addressed the delegates, this time on "The Nature and Purpose of Money." Other speakers included Rev. Marcellus Leisen, O.S.B., who spoke on "Government Control of Money," and Mr. Vincent Wolf, who discussed the general aspects of "Credit." Delegates to the conference likewise participated in spiritual exercises on both days.

CO-OPERATION AND CREDIT UNIONS

"Beware The Ghost"

BECAUSE we anticipated the appearance of the "ghost" against whom the *Extension Bulletin*, published by the Extension Department of St. Francis Xavier University at Antigonish, N. S., now warns, the organization of Parish Credit Union Conferences has been so consistently recommended and urged in these columns. The article reproduced from the Nova Scotia co-operative journal is featured on the first page, issue of March 18th, in heavy type:

"A correspondent suggests that would-be co-operators be warned against ghosts. These ghosts which exist here and there throughout the land are organizations that once were co-operatives but which now have the name only. Many years ago their founders were on the right track; their boards of directors did valiant work for a time; but because education of the membership was not kept up, the societies discarded one true co-operative principle after another. Today they are ghosts of their former selves, and in some cases not very representative skeletons at that. Real societies are not to be judged by them. Real societies keep up a membership educated in co-operative economics."

It is exactly this purpose Parish Credit Union Conferences must serve: to educate credit union members in co-operative economics—and principles! Before all the basic laws of co-operation, derived from the doctrines of Christian solidarity, should be kept to the fore constantly.

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Delegates to the bi-monthly meeting of the Wisconsin Parish Credit Union Conference, held Mar. 18th at St. Robert's Parish, Milwaukee, were addressed by two State Banking officials, Mr. Roman Winkowski, senior banking examiner of the State banking department, and Mr. C. P. Diggles, supervisor of Credit Unions for the department. The first speaker explained the procedure the department follows in examining the books of a C. U., while the second considered the legal aspect of borrowing among Unions.

Following his address Mr. Winkowski answered questions put to him by the delegates, pertaining to the relationship between the supervisory committee and the board of directors of a C. U., reduction of interest charges, the duties of the auditing committee, delinquent loans, extending a loan, purposes of the undivided profits fund, and payment of filing fees.

Mr. Diggles stated that, according to the laws of Wisconsin, one C. U. may borrow from another; however, the resolution authorizing the transaction must be filed with the banking department. A C. U. may borrow up to 25% of its assets for a period of 90 days; with the permission of the department the loan may be extended for a similar period. The speaker also declared that according to the law a Union may borrow from a bank to make loans.

A letter from the Credit Union National Committee was read to the delegates to the effect that if a Union carries C. U. N. A. blanket insurance on its loans, the

premium may be collected from the borrower, although this procedure is discouraged.

Rev. Paul Tanner has consented to serve as spiritual adviser to the Conference for the coming year.

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Full coverage insurance on all money up to \$1000 invested with the Grand Rapids, Mich., Police Credit Union is now available to members, through an arrangement with the Credit Union National Committee. According to the announcement of the treasurer-manager, if a member has \$500 on deposit at his death, his beneficiary receives that sum from the C. U. and a like amount from the C. U. N. A.

In addition, the Union offers to loan members any sum up to \$500 to invest in shares; the latter figure is repayable over a period of 50 months, at interest rates of one percent per month on the unpaid balance. Inasmuch as the Union normally pays six percent dividends, the actual charge for the loan, after dividend payments have been subtracted from interest payments, is \$2.50 for 50 months.

When the loan has been repaid, the member's beneficiaries are eligible to receive both the invested sum and the same amount from the C.U.N.A. Upon their retirement from active service in the Police Department, members are not required to withdraw from the Union. We merely record this new venture with the suggestion that Parish Credit Union Conferences should study the plan carefully.

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The banking and commerce committee of the Canadian House of Commons decided at a recent session to ask Prof. A. B. MacDonald of the St. Francis Xavier Extension Department, Antigonish, to appear before it soon, to explain the workings of the co-operative credit unions now operating in Nova Scotia.

The committee is trying to find out where in the world the small loan business is conducted in the most satisfactory manner from the standpoint of the borrower. To this end, it will look into the operation of credit unions in Nova Scotia and Quebec to ascertain what these people's banks have done towards making small loans available at minimum rates.

* * *

Largely through the efforts of local members of the St. Joseph State League, the C. V. State Branch in Indiana, a Credit Union has been organized in St. Peter's Parish, at Fort Wayne. The charter for the Union, the first to be established under the State League's auspices, was secured recently, and the organization began operations immediately after Easter.

The St. Peter's Union is the first Parish Credit Union to be organized in Fort Wayne. Rt. Rev. Msgr. Charles Thiele, spiritual director of the State League, is pastor of St. Peter's Parish.

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An affiliated unit of the Rochester Federation of the C. V. has applied for a charter under the State Banking law to establish a Credit Union, it was disclosed at the regular session of the Federation, held on Apr. 10th at St. Joseph's Parish hall.

The committee appointed by the officers to promote Credit Unions among German parishes of the city re-

ported on the efforts engaged in; the president of the first and thus far the only Parish C. U. founded under the auspices of the Federation, that of Holy Family Parish, discussed the operation of the Union since its establishment one year ago.

THE C. V. AND ITS BRANCHES

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: Bethlehem, Pa., August 20-24.

C. V. and C. W. U. of Kansas: Colwich, May 18-19.

C. U. and Cath. Women's League of Illinois: Chicago, May 29-31.

C. V. and C. W. U. of North Dakota: Strasburg, June 13-15.

C. V. and C. W. U. of Connecticut: Wallingford, June 18-20.

Cath. State League and C. W. U. of Texas: Hallettsville, July 11-13.

C. V. and C. W. U. of Pennsylvania: Bethlehem, August 20-24, simultaneously with convention of C. C. V. of A.

C. V. and C. W. U. of New York: Troy, September 3-5.

C. U. and C. W. U. of Arkansas: Conway, September 4-5.

C. U. and C. W. U. of Missouri: Washington, September 18-20.

St. Joseph's State League and C. W. U. of Indiana: Indianapolis, September 18-20.

C. U. and C. W. U. of Ohio: Cleveland, September 24-26.

C. V. and C. W. U. of Minnesota: Madison, September 25-26.

Cath. Federation and C. W. U. of California: Los Angeles, in September.

N. C. W. U. Spiritual Director Dies

AS the May issue of *Central-Blatt and Social Justice* was about to go to press, word was received that Rev. Albert A. Mayer, pastor of St. Andrew's Parish, in St. Louis, and spiritual director of the National Catholic Women's Union, had died. The funeral was announced for April 28th.

The deceased has deserved so well of the Central Verein and especially of the National Catholic Women's Union that only a lengthy survey of his services can do justice to his memory.

Offerings to Peter's Pence

SHORTLY following the appearance of this issue of our journal members and friends of our organization participating in the C. V. and N. C. W. U. Pilgrimage to the International Eucharistic Congress and Rome will depart from New York. As announced earlier they will take with them the Peter's Pence offering contributed by societies affiliated with both the men's and women's organizations; the

offering will be presented to the Holy Father at a special audience to be arranged for members of the Pilgrimage.

During the past month additional contributions were received from C. V. affiliates, Mr. Albert A. Dobie, general secretary, reports; up to Apr. 21st \$192.50 had been collected. This sum plus the balance of \$146 remaining in the Peter's Pence Account makes a total of \$338.50.

Among the earliest contributors to the fund was the St. Eustachius' Benevolent Society of Burlington, Wis., which sent \$10 as its offering several months ago. Recently, however, the secretary of the society forwarded a similar sum to Mr. Dobie, stating that the previous amount was his organization's offering for 1937, while the second donation was its contribution for this year, sent earlier than usual so that it might be included in the offering members of the Pilgrimage will present to the Holy Father.

Contributions since Mar. 19th were received from: Mr. Theobald Dengler, New York City, \$10; St. Henry's Society, Evansville, Ind., \$10; St. Joseph's Verein, Cottonwood, Idaho, \$5; St. Michael's Society, Madison, Wis., \$5; Katholischer K. U. Verein Kameradschaft, Brooklyn, \$25; German Catholic Sick Benefit Society, Waterbury, Conn., \$2; St. Joseph's Catholic Benevolent Society, Appleton, Wis., \$10; Mr. Leo Misbach, New Haven, Conn., \$1; Mr. Frank J. Dockendorff, La Crosse, Wis., \$2; Mr. and Mrs. John Weber, Utica, N. Y., \$5; Mr. William J. Kapp, New York City, \$2; Hudson County Branch, C. C. V. of A., Union City, N. J., \$5; St. Joseph's Sick Ben. Society, Chilton, Wis., \$5; St. Eustachius' Benevolent Society, Burlington, Wis., \$10; Mr. Frank X. Mangold, Chicago, Ill., \$2.50; Mr. Albert A. Dobie, New Haven, Conn., \$2; and St. Martin's Benevolent Society, St. Louis, \$5.

It is still not too late to contribute to the Peter's Pence collection; all offerings sent to Mr. Dobie, 28 Tilton St., New Haven, Conn., on or before May 15, will be forwarded direct to the C. V. representatives in Rome and will be included in the offering to the Holy Father.

A Serviceable Bulletin

THE policy adopted by the *Quarterly Bulletin* published by our New York State Branch, to report, however briefly, the activities engaged in by local branches, is commendable. Moreover, the space allotted to New York City does not exceed that granted Syracuse, Troy or Utica. Nor do the items read like reports of a "Mutual Admiration Society." There are few names mentioned, but many facts. Two such items, from the Albany account, may serve as an example of the manner of reporting observed by the editor of the *Bulletin*.

"A committee from Our Lady Help of Christians Church is attempting organization proceedings with the other two German parishes with a view to reviving the Albany Local Branch.

"The Catholic Women's Union, besides engaging in Mission activities, is assisting the Diocesan crusade against 'filth in print.'"

The April issue of the official publication contains news on current affairs from the following cities: Al-

bany, Amsterdam, Auburn, Brooklyn, Buffalo, Elmira, New York City, Poughkeepsie, Rochester, Rome, Schenectady, Troy and Utica.

From the same source we learn that Mr. Peter J. M. Clute, of Schenectady, General Secretary of the N. Y. Branch, was elected President of the newly-organized Schenectady Federation for Catholic Welfare, a union of Catholic organizations in the city and county. The Schenectady Local Branch of the C. V. is a charter member of the Federation.

Friend of C. V. Created a Domestic Prelate

ON Sunday, May 1st, the Rev. John A. Nageleisen, former pastor of St. Nicholas Parish in New York City and at present chaplain of the Leo House, was invested as a Domestic Prelate of the Church, and now bears the title "Rt. Rev. Monsignor."

Msgr. Nageleisen has long been associated with the C. V.; the Leo House, with which he is now affiliated, was founded with the aid of members of our organization. He studied for the priesthood at Carthagen, Ohio, and was ordained in 1885; he served as missionary, professor and pastor by turns, before coming to New York near the close of the last century. In May, 1935, Msgr. Nageleisen celebrated the golden jubilee of his ordination, and recently retired as pastor of St. Nicholas Parish, oldest German Catholic Parish in the city, after 30 years' service.

The Monsignor is a brother of Rev. Urban C. Nageleisen, rector of the Church of the Holy Family, in the Bronx.

Health Insurance

WHAT we have expected and predicted for some time past, the inauguration of compulsory health insurance, seems now in the offing. The Federal Government has within recent years increased its supervision over many activities once regarded as the sole concern of the individual citizen; as a result, proponents of socialized medicine are confident their plan will soon be generally adopted.

Disregarding for the moment the relative advantages and disadvantages of enforced health insurance, it behooves all fraternal and mutual benefit societies now offering this form of assistance not only to keep close watch over the policies of their organizations, but to devise some plan conformable with sound principles, which may be adopted on a national scale, in the event health insurance does become compulsory.

In this connection it is interesting to note the activities of one of the larger Catholic fraternal societies offering sickness insurance. During the fiscal year ending Dec. 31st last, the Catholic Knights of St. George paid out \$51,438 to members in satisfaction of sick and accident claims. However, over the same period the sick benefit fund received \$90,498.94 from assessments, interest on investments, etc., so that at the end of the year a balance of \$814,973.98 was recorded.

Since the beginning of the present year the society has been paying out about \$4000 per month in sick and accident benefits.

Illinois Convention Locale Changed

OWING to unforeseen difficulties it has been found advisable to change the locale of this year's convention of the C. U. of Illinois from St. Michael's Parish to St. Martin's Parish, in Chicago. The latter Parish is well equipped to handle a gathering of this nature, and the committee is confident the convention will be a success.

Recently representatives of the Chicago District League met with the parishioners to lay plans for the convention, to be held from May 29th to 31st. Mr. Michael F. Girtten, honorary president of the C. V., and Mr. Anthony Brausch were named president and secretary respectively of the convention committee.

Minnesota Societies Active in Mission Work

LAST year's record of mission activities engaged in by societies affiliated with the C. V. and C. W. U. of Minnesota, while not yet complete, reveals that a large number of the groups were quite active in mission work. The second report by Mr. William A. Boerger, president of the men's Branch, discloses that a total of 41 boxes of clothing, \$22 in cash and gifts of popcorn, tobacco, etc., were sent to missionaries by nine societies. In a previous issue of our journal contributions of 39 boxes of clothing, toys and popcorn, and \$21 in cash were reported, making a grand total of 80 boxes of assorted articles and \$43 in money.

Moreover, one member, who has requested his name be withheld, devoted an acre of his land to the raising of popcorn; the sale of part of the crop netted the missions \$107, while 6000 pounds were given to two relief agencies. Local societies at Jordan sent 228 articles of clothing to various missions, but did not mention the number of boxes needed for shipping them.

The pupils of District School No. 190, in Stearns County, collected 98 pieces of clothing, 60 pounds of popcorn and 12 pounds of beans as their mission contribution; transportation charges on these items were paid by a parish men's society.

Benevolent Societies

TO offset the disbursement of \$310,099.73, including \$149,082.22 in death claims and \$3382.40 in old age benefits, an income of \$439,740.96 was realized during the fiscal year, ending Dec. 31st last, by the Western Catholic Union, fraternal organization with headquarters at Quincy, Ill.

Total admitted assets of the Union at the end of the year were \$2,718,220.07, a net increase of \$58,589.05.

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When members of St. Anthony's Benevolent Society, of St. Louis, assembled for their regular meeting on Mar. 24th, they were informed that henceforth the death benefit paid to beneficiaries of deceased members would be increased from \$300 to \$400. This increment is justified by the Society's financial condition and comes as a golden jubilee gift to all members. Extensive plans have been made for the forth-

coming celebration of the fiftieth anniversary of the founding of the Society, to be held from May 8th to the 15th.

On Sunday, Mar. 27th, members received their Easter Communion in a body. At the communion breakfast, Mr. Ray Krings, member of the St. Louis Chapter of National Federation of Catholic Alumni, spoke on Communism. The Society voted to take an active part in the celebration of the diamond jubilee of the founding of the Parish.

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A banquet, followed by a program of speeches and entertainment, featured the recent celebration arranged by officers of the St. Michael's Benevolent Society, of St. George's Parish, Kenosha, Wis., on the occasion of the sixtieth anniversary of the founding of the Society, believed to be the oldest fraternal organization in that city.

The principal speaker of the evening was Mr. Carl Becker, of Milwaukee, who outlined "The Development of Social Security." Also on the roster of speakers were Mr. Frank C. Blied, president of the C. V., and Mr. Joseph Holzhauser, president of the Wisconsin State Branch of the C. V. The Society has been affiliated with the C. V. for many years.

Founded as the German Roman Catholic Young Men's Society on Mar. 17th, 1878, the organization changed its name to St. Michael's Benevolent Society when it became affiliated with the C. V. some years later. The members have kept pace with changing conditions, and today the society ranks among the leading fraternal organizations as regards sick and death benefits paid to members.

Included among the present members are two of the first officers elected by the society; they are Joseph Widman and Adam Kaufman.

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Assets of the St. Francis de Sales Benevolent Society of St. Louis, reached \$154,387.22, according to the report issued to members on Jan. 15th of this year. With a total membership of 864—a net increase of 41 members in 1937—the society reported \$12,974.10 paid out during the preceding 13-month period, as compared to an income of \$20,580.76.

A total of \$6500 was paid to the beneficiaries of the 13 members who died within that period, while sick benefit payments to 80 members amounted to \$2597.50. The average age of the deceased members was 65.5 years, and the average length of their membership was 33 years eight months.

The society has made it a custom to pay \$50 to a member upon the death of his wife; during the 13 months this amount was paid to five members. One dollar per month dues are charged in addition to an annual fee of 50 cents.

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On Sunday, May 1st, the St. Joseph Benevolent Society, a staunch affiliate of the St. Joseph State League of Indiana, celebrated the seventy-eighth anniversary of its founding.

Participating in the celebration of the Society, which has a current membership of 273, were several members of the League. The president of the State Branch, Mr. George J. Phillipp, addressed the members on this occasion.

New 'Timely Topics' Brochure Published

AN important brochure in the Central Bureau's "Timely Topics" Series came from the press in April and copies are now being offered for sale. "A Christian Statesman and Political Philosopher: Donoso Cortés," the subject of the pamphlet, a Spanish diplomat of the last century, although not well known in our day, is nevertheless regarded by many as one of the outstanding statesmen of the modern world.

Written by so well known a scholar as Dr. Goetz Briefs, professor at Georgetown University, Washington, the brochure presents a detailed analysis of the convictions of this distinguished Spanish diplomat and statesman. His views on Communism and Socialism are of especial interest today, since time has enhanced their value. Cortés created a veritable arsenal for the defense of Christian social doctrine and Christian institutions against aggression on the part of contemporary Liberalism and Socialism. His outline of a Christian political order is of tremendous significance at the present time.

Copies may be secured from the Central Bureau at 10 cents each, \$1 the dozen.

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The editor of one of the leading Catholic weeklies of England has written us regarding the Papal documents published by the Bureau under the title "Directives for Catholic Action":

"The booklet seems to me very valuable, containing as it does the essential official information as to the nature of Catholic Action. The booklet should be most useful for purposes of reference as well as for study by those who are called to lead in this important work."

Similarly, the *Cross and the Plough*, organ of the Catholic Land Association of England and Wales, comments on the same publication:

"The Catholic Central Verein of America has added to its many good works by publishing a number of important Letters by the Holy Father on Catholic Action, under the title 'Directives for Catholic Action.' We permit ourselves to reproduce a few passages of special interest to the land movement."

The quotations are from the Letters addressed by the Holy Father to the Cardinal-Archbishop of Breslau, the Patriarch of Lisbon, and to the Brazilian Hierarchy.

Necrology

WITH the death of Rev. William H. Dettmer the C. V. and particularly the Cath. Union of Illinois has lost a sincere friend. Death came to Fr. Dettmer, for 19 years pastor of St. Benedict's Parish in Chicago, on Mar. 27th, following a lingering illness.

The deceased was born on Jan. 24th, 1878, in Neuenkleusheim, Westphalia, Germany, from where he came to the United States to enter St. Francis Seminary, in Milwaukee. He was ordained on June 21st, 1902, and served as assistant pastor at a number of parishes in

the Archdiocese of Chicago. In January, 1919, Fr. Dettmer was appointed pastor of St. Benedict's Parish.

Even as a young priest the deceased was interested in Catholic organizations, and attended conventions of the C. U. of Illinois and the C. V. whenever he had the opportunity. He served as spiritual director of the Union for a time and made possible the first convention of the Illinois Branch immediately following the World War by sponsoring the convention at his parish on very short notice, in June, 1919. Fr. Dettmer is survived by Rt. Rev. Msgr. John Dettmer, of Chicago, likewise a devoted friend of the C. V., and two other brothers and a sister.

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Solemn funeral rites were conducted on Mar. 24th at St. Leonard's Church, Brooklyn, for the late Mr. Nicholas Dietz, an attorney for 45 years and for ten years a member of the C. V. Committee on Social Action. Death came unexpectedly, inasmuch as the deceased was convalescing from a month's illness.

Born in New York City 68 years ago, where his father had been born before him, Mr. Dietz represented some of the outstanding characteristics of the race from which he sprang—forceful conviction and tenacity of purpose which at times approached inflexibility. The path which led him to the position of a successful and influential attorney was beset by difficulties, the surmounting of which depended not only on ability but also on a stubborn determination to succeed. But unlike so many other successful men, the deceased never deserted the people from whose ranks he had graduated into a position of prominence.

His participation in the work of the Brooklyn Federation of the C. V., the New York State Branch, and ultimately the national C. V. resulted entirely from his firm belief there were wrongs to be righted. He was, moreover, convinced that the Church alone possessed the means essential to a reformation of man and society. Consequently, he became an ardent student of Catholic social principles and of the encyclicals. The knowledge thus gained he transmitted to others, especially to the members of the Brooklyn Federation. It was at Mr. Dietz' prompting the organization conducted what were virtually study courses long before these had become generally popular. He was named to the Committee on Social Action in 1927, which committee he served faithfully until forced by ill health to resign a year or two ago.

It was characteristic of the man that he practiced the so difficult devotion of reading the Breviary, in English, daily; but it was only by mere chance that some of his friends discovered him engaged in that practice. The deceased was not always understood by others in his lifetime, because the tenacity with which he fought for an opinion was apt to offend them. Some did not comprehend the fact that he was a man of tough fibre, as a result of his constant struggle against the drifting tide of public apathy.

An especial service rendered the C. V. by Mr. Dietz was his rewriting of the constitution of the organization, the version officially adopted in 1926 and still in effect today.

The C. V. was officially represented at the obsequies by Judge Philip H. Donnelly, of Rochester, member of the Social Action Committee; Mr. Charles Trott, also of Rochester, president of the New York State Branch; Mr. William Siefen, New Haven, Conn., trustee of the C. V.; Mr. Louis M. Seiz, Union City, N. J., member-at-large of the executive committee; Mr. William J. Kapp, treasurer of the C. V. and president of the New

York City local Branch; and Mr. Herman Spiegel, of Pennsylvania, general chairman of this year's convention of the national organization. In addition to these official representatives, both the Brooklyn and the New York Branches sent large delegations to attend the services.

In Furtherance of Historical Study

IN anticipation of the semi-centennial of the founding of the Diocese of Fargo, N. D., established on October 3, 1889, the Bishop of the See, Most Reverend Aloisius J. Muench, is circulating a historical questionnaire. Consisting of five sheets, containing thirty-one questions, it is well adapted to the purpose for which it is intended.

The questionnaire is sufficiently comprehensive and should result in ascertaining a good deal of valuable information which might be lost otherwise, buried whenever one of the old priests or settlers is laid to rest. Coming generations will thank the present Bishop of Fargo for this effort to rescue from oblivion what pertains to the early history of the Diocese.

The last question, No. 31, should remind our members of the C. V. Library. The pastors, to whom the questionnaire is addressed, are requested to "list any books, magazines, newspapers, private diaries, public documents, etc., that may contain useful historical matter pertaining to his parish, to Bishop Marty, former Bishops of the Diocese, early missionaries, priests of the Diocese, etc., etc."

* * *

Among recent notable additions to our Library of German-Americana are two scrapbooks, donated by Mr. Joseph Springob, for many years manager of the Excelsior Publishing Company and the staunch weekly published by the organization at Milwaukee. The older of the two books contains lists of donations from readers of the *Excelsior* for needy Catholic Indian schools. The first of these lists was published on December 6, 1900, and the last on January 19, 1906. It seems there was but one appeal published each year; nevertheless appeals resulted in gifts to a total amount of \$1,642.10. Letters of acknowledgment from several bishops, among them the late Archbishop S. G. Messmer, while still Bishop of Green Bay, Wis., and well known missionaries among the Indians accompanied the scrapbook.

The second scrapbook contains lists of gifts subscribed for the German Relief Fund, the first of which was published on November 20, 1919, and the last some years later. The total contributions for the purpose referred to amounted to \$16,655.47. All of this money was, of course, received from readers of the *Excelsior*.

When the history of the German Catholic press of the country is written, its relief activities should not be overlooked. To instance a noteworthy example: When in the sixties of the last century, Pius IX was so hard beset by the enemies of the Church, the columns of the German Catholic papers of our country were used to raise funds for that Pope with considerable success.

MISCELLANY

The annual contribution of \$100 to the Central Bureau Foundation voted by the Western Catholic Union, fraternal society with headquarters at Quincy, Ill., was paid to the Bureau recently by the President of the organization. A total of \$500 has thus far been received.

This annual donation was first voted by the triennial convention held in 1933 and was renewed by the convention of 1936.

Fully cognizant of the importance of preparing judiciously for a national convention of the C. V. and the N. C. W. U., the board of directors of the California Branch of our organization met not long ago at San Francisco to discuss the various aspects of a well rounded program for the convention of both the national organization of men and women, to be conducted at San Francisco in 1939.

Mr. Edw. Kirchen, a member of the board of trustees of the C. V., was appointed chairman of the finance committee.

The purpose of our monthly is fulfilled best when it finds readers such as the secretary of one of the oldest societies affiliated with the C. V., who wrote us recently:

"I would like to take this opportunity to commend you for your fine articles and all other items of interest to me, published in *Central-Blatt*. It has been a source of education to me. With only an eighth grade schooling, I will admit it was rather difficult at times to grasp all the fine points. However with my work with dear old St. Society and my job as cable splicer with the New York Telephone Co., I am able to carry on."

We have among our readers many men of this type, fortunately: workingmen, farmers, and others, whose sincere interest in Catholic social action prompts them to read our journal diligently and to benefit from it.

Regretting the lack of publicity granted the press bulletins published by the Central Bureau, the editor of the *Verbandsbote*, organ of the C. V. State League of Texas, asks pertinently whether the seeming lack of interest is similar to the "conspiracy of silence" on the part of the press discussed by Pope Pius XI in his Encyclical "On Atheistic Communism."

"It is a pity that the Press Letters of the Central Bureau of the C. V. do not receive more publicity," the editor remarks. "They contain a fund of Catholic information, gathered by Mr. Kenkel and his helpers, which can not be found anywhere else. Is the lack of publicity due to a conspiracy of silence, similar to the conspiracy of silence from which the Church suffers far more than from open persecution?"

Fortunately, however, there are outstanding exceptions; many editors see fit to publish the bulletins regularly, either in full or abbreviated to meet the requirements of format, space limitations and make-up. A recent issue of

the *Catholic Action of the South*, published in New Orleans, featured a display of two of our articles.

Delegates to the Caledonia convention of the C. V. of Minnesota, held last fall, undertook to found a circulating library for members of the society, the clergy and particularly for graduates of the C. V. Institute for Social Study, which holds regular sessions at St. John's University, in Collegeville. A committee was appointed to begin this project and a small appropriation made to carry on the work.

After several months' preparation the committee has announced plans for operation of the library. It will be conducted on a pay-as-you-go basis, i. e., books, magazines and pamphlets will be purchased only as additional funds are made available. Some 500 publications have been selected from which the committee will choose several for each of the 12 classifications that will comprise the library. It is expected the books will be ready for circulation by next fall.

The library will be of a specialized character, devoted to social problems, apologetics, history and politics.

Due, on the one hand, to the initiative of Mr. Frank Saalfeld, former President of the Oregon State Branch, and on the other to the understanding co-operation of Rev. Joseph Scherbring, the State Library of Oregon at Salem will continue to receive a copy of our journal. Moreover, the refusal of the Branch to continue the subscription led to the adoption of a novel plan with the intention of meeting the situation.

St. Boniface Parish at Sublimity and St. Boniface Holy Name Society contributed \$40 towards a fund, the income of which is to pay for the copy intended for the Salem library. There is still a balance of \$10 to be supplied by others to complete this "subscription bourse."

Citizens of St. Paul are planning to erect a memorial in honor of the late Rev. Lucien Galtier, pioneer priest who built the first chapel in the city. Mr. Joseph J. Matt, chairman of the C. V. Committee on Social Action and editor of the *Wanderer*, has been appointed a member of the special committee charged with the erection of the memorial.

The committee has announced a contest, limited to artists, sculptors and architects residing in St. Paul, to determine the design for the memorial.

The title page and index to Vol. XXX of *Central-Blatt and Social Justice* has just come from the press and copies are now being distributed to libraries, schools and other institutions and individuals who keep our journal on file.

Vol. XXX comprises the issues from April, 1937, to March of this year. Any subscriber to our journal desiring a copy of the index may obtain one by writing to the Central Bureau.

A committee of ten has been appointed by the Governor of Wisconsin to raise funds through

public subscription for the erection of a Carl Schurz memorial statue in Capitol Park in Madison. Mr. Frank C. Blied, president of the C. V., has been named to the committee.

Mr. Blied inaugurated the agitation to have the statue erected while he was president of the Steuben Society of Madison.

For a number of years the Rochester Federation of the C. V. has commemorated the issuance of the two great labor encyclicals, *Rerum novarum* and *Quadragesimo anno*, by devoting its May meeting to a discussion of the papal pronouncements.

This year a priest of the Diocese who has made a thorough study of the encyclicals will address the joint assembly of the men's and women's Branches.

BOOK REVIEW

Received for Review

The Church and the Jews. A Memorial Issued by Catholic European Scholars. English Version by Rev. Dr. Gregory Feige. Cath. Assn. for Internat. Peace, Wash., D. C., and Paulist Press, N. Y., 1937. p. c., 36 p. Price 10 cts.

Vierzehn Nothelfer. Von Dichtern dargestellt. Herausg. von Carl H. Erkelenz. B. Herder Book Co., St. Louis & Freiburg. Cloth, 318 p. Price \$2.25.

McCann, Paul. A Valiant Bishop Against A Ruthless King. The Life of St. John Fisher. B. Herder Book Co., St. Louis, 1938. Cloth, 277 p. Price \$2.50.

Glenn, Paul J., Ph.D., S.T.D. Theodicy. A Class Manual in the Philosophy of Deity. B. Herder Book Co., St. Louis, 1938. Cloth, 300 p. Price \$2.

McCarthy, Rev. E. J. Mother Cabrini. An Appreciation of Her Life's Work. Publ. by Mother Cabrini League, 2548 Lakeview Ave., Chicago, 1937. P. c., 40 p.

Stockums, Most Rev. Wilhelm, D.D. The Priesthood. Transl. by Rev. Jos. W. Grundner. B. Herder Book Co., St. Louis, 1938. Cloth, 241 p. Price \$1.75.

Mathäser, P. Willibald, O.S.B. Bonifaz Wimmer, O.S.B., und König Ludwig I. von Bayern. Munich, 1938. Kommissionsverlag von J. Pfeiffer. P. c., 200 p.

Pilcz, Dr. Alexander. Nervöse und psychische Störungen. Ein Leitfadens für Seelsorger u. Katecheten. Freiburg, 1935, B. Herder Book Co., St. Louis. P. c., 46 p. Price 30 cts.

Reviews

Biblische Zeitgeschichte. In den Grundlinien Dargestellt. Von Arthur Allgeier, Dr. Theol. et Phil. St. Louis, B. Herder Book Co. Cloth, 327 p. Price \$3.85.

PATENTLY the untoward state of affairs in the Third Reich is not an unmixed evil as it has caused an unprecedented literary activity in the field of religion and especially turned attention to biblical studies, which goes to show, as St. Paul said, that God can make good come out of evil. Debarred from public activity the German clergy has turned to other pursuits and biblical and liturgical studies flourish as never before.

One fruit among many of this literary zeal is Dr. Allgeier's splendid study of the biblical ages which gives a chronologically arranged history of revealed religion. Such a history does excellent service as an introduction to the study of sacred scripture because Holy Writ itself offers no systematic synopsis of historical development but unfolds a magnificent panorama of events without giving much attention to historical dates. A history of the kind which Dr. Allgeier presents not only helps to a better understanding of the biblical story but must be regarded as a necessary condition of fruitful scriptural study. After a careful perusal of this book the reader will see the proper sequence of events with which the biblical narrative has little concern, a picture in real perspective will emerge from chaotic confusion. To any biblical student the scholarly volume will prove a valuable asset.

C. BRUEHL, Ph.D.

Paulus. Ein Heldenleben im Dienste Christi. Von D. Dr. Josef Holzner. Illustrated. St. Louis, B. Herder Book Co. Cloth, 468 p. Price \$3.00.

The author is right when he states that St. Paul has a special message for our days. Quite so, because our age is, like that of St. Paul, one of internal convulsions and intellectual and moral disintegration. And again because the great apostle had the qualities which would make him a man of our own times. The fact, however, is that Paul was of a versatility and universality which would admirably fit him into any age. At all events, we have much to learn from him and the author points out the lessons by which we can profit.

There is an enormous amount of learning packed into this biography but this erudition is not of the dry-as-dust variety but vibrant with interest. The incidents of Paul's eventful life are described against the rich and colorful background of contemporaneous history which sets them off to greater advantage and imparts a fuller understanding; for a great personage sums up in his own life the currents of his time. Not only external happenings are narrated but the inner life of the great man is revealed to the reader. Seen in relation to the deeper lying motives external actions acquire a fuller meaning and, thus, having a knowledge of the soul and mind of Paul, we can infer how he would meet the men of our days and grapple with the problems that confront us.

The mighty figure of the great world apostle stands out in bold relief from these pages. It is carved with a weighty chisel and with bold strokes as becomes this rugged personality in whom everything was genuine and of sterling worth and in whom sham had no part. The portrait does justice to the man with whom the fortunes of early Christianity are closely identified.

C. BRUEHL, Ph.D.

CENTRAL-BLATT AND SOCIAL JUSTICE

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Ehren-Vorsitzender: Most Rev. Aloysius J. Muench, Bischof von Fargo; Vorsitzender: Joseph Matt, K.S.G., St. Paul, Minn.; Schriftführer: Philip H. Donnelly, Rochester, N. Y.; F. C. Blied, Madison, Wis., Präs. des C. V.; Rev. A. Mayer, St. Louis, Mo.; Rev. C. F. Moosman, Munhall, Pa.; Rev. Rudolph B. Schuler, Krakow, Mo.; H. B. Dielmann, San Antonio, Tex.; F. Wm. Heckenkamp, Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die Heimweberei.

(Schluss)

BALD war ich am Ort und fand wirklich zwei Fabriken, wo eine grosse Anzahl Handwebstühle ihr klapperndes Arbeitslied sangen. Einen der dortigen Meister fragte ich, ob sich denn im Elsass, wo so viele elektrische Maschinenwebereien seien, die Handweberei noch lohne? „Gewiss“, sagte er. „Wir machen besseres Tuch und die grossen Fabriken schicken uns selbst Stücke zum Weben zu, weil sie dieselben bei der Schnelligkeit des Betriebes nicht ordentlich machen können. Reisst etwas auf dem Handwebstuhl, kann man es gleich sehen, auf dem elektrischen Stuhl nicht, und so ist das ganze Stück leicht minderwertig. Ist zum Beispiel an einem Shawl, der vier kunstvolle Ränder hat, ein Fehler, ist er verdorben — auf dem Handwebstuhl entdeckt man gleich die Unregelmässigkeit, der Stuhl steht und die Lücke wird ausgefüllt. Es gibt immer Sachen, die genau gemacht werden müssen und darin ist der Handwebstuhl sicherer“ — Mein Lieber, was willst du noch mehr, dachte ich, erstand für fünf Dollar einen Webstuhl, denn das französische Geld stand damals auf tiefer Ebbe, wie auch heute noch, liess ihn einpacken, übergab ihn dem Spediteur und im Dezember fand ich ihn in Kanada im Zollamt. Einige hundert Pfund Baumwolle kaufte ich dazu, ein Dutzend Ersatzschiffchen zum Webstuhl schenkte mir ein Fabrikant, Spulen für den Scheerrahmen liess ich mir machen und reiste wieder zurück ins gelobte Land Kanada.

Eine neue Schule wurde in meiner Pfarrei gebaut, ich erwarb die alte, liess sie zur Kirche transportieren, und darin ward der Webstuhl mit allem Zubehör aufgestellt. Eine kinderlose Weberfamilie aus Russland meldete sich zur Arbeit, und bald ging das Geklapper los. Die Frau bereitete den Zettel — der Mann webte. Ich bezahlte Kohlen, Licht und 40-48 Dollar per Monat, je nach Stück, die er verfertigte;

sie hatten obendrein die Wohnung frei. Das regelmässige Einwerfen des Schiffchens, das Anschlagen des Webebaums und der Takt der Füsse macht eine so gefällige Musik, denn alles ist nur Holz, dass man absolut nicht nervös wird. Es ist nicht das geräuschvolle Geklapper des Karfreitags, sondern ein regelmässig fortlaufender sechssachtel Takt. Man wird lustig dabei gestimmt. Ein fünffaches Verstärkungsrad erfanden wir selber, um das Tuch in verschiedener Dicke machen zu können. Wenn alles fürs Weben vorbereitet war, konnte man 8-10 Yard im Tage fertig bringen. Es dauerte nicht lange, bis wir zum Färben der einzelnen Faden übergingen, und so konnten wir allerlei bunte Tücher, besonders für Schürzen, Frauenkleider, Handtücher dem Publikum zum Verkaufe anbieten. Sie gingen wie die Bretzeln ab. Als der Vorrat an Baumwollfaden aus dem Elsass aufgebraucht war, kaufte ich denselben in jeder gewünschten Dicke im Osten Kanadas aus einer Spinnerei. Ich sah die Sache arbeitete, liess Flachssamen kommen und Hanf zum Säen; hielt Schafe und übergab die Wolle zum Spinnen einer Frau in der Nähe.

So waren gute Vorbereitungen getroffen, um allerlei Tucharten zu weben. Anfragen mit beigelegtem Tuchmuster kamen per Post: „ob wir dieses beigelegte Muster nachahmen könnten, die Beschaffung desselben sei teuer, weil es aus fremdem Land bezogen werden müsse.“ Auf einer Ausstellung in Saskatoon, der zweitgrössten Stadt Saskatchewan, erhielten wir für unser Tuch den zweiten Preis. Ein Agent reiste herum, verkaufte Grabsteine und unser Tuch, wofür ich ihm 10 Cts per Yard erlaubte. Ich selbst liess mir Unterwäsche von unsrer Fabrikation machen, die ich heute nach 12 Jahren noch teilweise trage, nicht aus Sparsamkeitsgründen, sondern weil sie gut zu tragen ist. Eine Anzahl Bücher über Handweberei hatte ich mir angeschafft, um der Jugend Abendschule über die Weberei zu halten, wobei ich vom Gedanken geleitet wurde, die Webstühle allmählich in die Familie übersiedeln zu lassen. Ich sah in meiner Phantasie, wie man bald abends nach der Tanzmusik des Webstuhls die Glieder in Bewegung bringen würde. Ich hatte viele Familien, die ihre Kinder schon nicht mehr an den 10 Fingern abzählen konnten und für alle hatten sie kein Land zu vergeben — warum nicht dann eine Webereiausstattung, die nicht soviel Geld kostet, als zehn Acker Land, und doch mehr einbringt? Alles sah schön aus. Wir verkauften Tuch, wir bekamen Anfragen für neue Muster, säten schon Flachs und Hanf. Wolle war gesponnen, einen zweiten Webstuhl, den ein Deutsch-Russländer schreinerte, stellten wir ein — da kam plötzlich ein Brief vom Oberen, worin man mir zu verstehen gab, dass ich die Weberei an einen Nagel hängen solle. Später erfuhr ich, dass die lokalen Kaufleute sich beklagten, ich würde ihrem Geschäfte Schaden zufügen, indem ich

Tuch verkaufe! Der böse Neid selbst ist das beste Zeugnis für den Erfolg der Weberei. Später musste ich eine andere Gemeinde übernehmen und habe schon oft bereut, dass ich die Webstühle nicht hierher bringen lassen konnte, denn der Grund des obigen Briefes herrscht hier nicht und die Leute sind arm. Es sind viele Schafe hier, auch Spinnräder surren in mehreren Familien. Ich selbst habe deren hier fünf verkauft und trage meistens Handschuh von selbstgesponnener Wolle. Seit dem 8. November (1937) sitzen wir im Schnee; die meisten Ansiedler leben von der Regierungshilfe, und die beschränkt sich auf das Nötigste. Arbeitssamkeit ist ein Aussterbeartikel bei vielen. Wenn F. W. Weber wieder käme, schreibe er nicht mehr: „Auf die Bleiche bringt das Mädchen, was des Winters Fleiss gesponnen“ — er müsste sagen:

„Zu dem Kaufmann bringt der Vater,
Was der Staat ihm hat gegeben.“

Da denkt wohl mancher: Ist das ein unpraktischer Schögeist! Das Massenprodukt der Maschine kostet doch weniger, als das selbstgemachte Zeug. Freund, lass mich dir sagen: Ich gab meinem Weber Kohlen, Licht, 40-48 Dollar im Monat, je nach dem er webte. Einem Agenten erlaubte ich 10 Cts per Yard. Am Schluss des Jahres hatte ich 28 Dollar freies Geld für mich und drei Ballen Tuch übrig. Hätte ich selber weben können, wäre mir ein guter Profit geblieben. Ein anderer sagt: Heute muss man die Mode beobachten, die jetzt gänglich ist, sonst ist man altmodisch. Kauf deine seidenen Spinngewebe, aber bis ans Ende der Zeiten wird man nur einfache, solide Arbeitskleider gebrauchen. An der Unterwäsche braucht nicht jeder Firlefanz zu hängen. Handtücher, Leibwäsche, Krankenausstattungen sind immer einfach, und zweitens sollst du mal sehen wie schöne Tücher auf dem Handwebstuhl gemacht werden können. Kaufe dir die unauslöschbaren Annilinfarben; färbe den Faden vor dem Weben und du kannst ein Tuch nach Geschmack und Mode machen. Und verstehst du die Jacquardmaschine, so kommst du jeder elektrischen Maschine gleich.

Manches lässt sich nicht mit Geld aufwiegen: so die Kenntnisse eines Handwerks und Arbeitssamkeit. Vielleicht wirst du in deinem Berufe untätig, hast Schafe und bekommst nichts für die Wolle. Warum nicht spinnen und weben? Das Geld kommt vielleicht so besser ein. Viele schicken ihre Buben und Mädels in Fabriken und lassen sie dort weben. Hab die Fabrik daheim, da sind sie in besserer Gesellschaft, werden nicht so nervös, denn sie können den Betrieb nach Wunsch und Kräften einstellen, oder mehr Zeit einbringen.

Etwas anderes interessiert den Leser vielleicht noch: die Literatur. Ueber Handweberei habe ich ein ausgezeichnetes Handbuch, das wegen seiner Klarheit der Bilder und des Textes zu empfehlen ist. Nämlich: Handweberei

von Tilly Knauer und Käte Stieger im Verlag von W. Vobach & Co., Leipzig, Deutschland. Ein anderes ist die Weberei von Herm Voigt, Leipzig, Verlag Bernh. Voigt. Beide Verlage liefern Handbücher über irgend ein gewünschtes Handwerk. Deen Loom Co., Harlan, Iowa, U. S. A., liefert auch manches Interessante über Handweberei. Im Osten Canadas blüht noch diese Kunst unter den Franzosen, wo meistens starke Familien zu ernähren sind und die Weberei ist ihre Goldgrube.

P. J. SCHULTZ, O.M.I.

Goodsoil, Sask.

AUS CENTRAL VEREIN UND CENTRAL STELLE.

Ein deutscher Priester in Chile schreibt.

NACH dem Weltkrieg verliessen viele Deutschen und Oesterreicher ihr Vaterland, um sich in fernen Ländern eine neue Heimat zu schaffen. Besonders zahlreich war die Schar jener, die sich nach Südamerika wandten. Die wirtschaftliche Weltkatastrophe fiel nur zu bald wie ein Mehltau auf die Hoffnungen der Mehrzahl dieser Auswanderer. Wie schwer es unter diesen Umständen ist, für diese armen Menschen eine geordnete Seelsorge einzuführen, liegt auf der Hand. Dennoch versuchen deutsche Priester, obgleich sie die Heimat nicht mit Mitteln zu unterstützen vermag, die deutschen Katholiken zu sammeln, Pfarreien zu errichten, Schulen zu gründen, etc., etc.

Uns ist u. a. ein zu Salzburg im Frühjahr letzten Jahres geweihter Priester bekannt, der nach Valdivia in Chile berufen wurde, um dort die zerstreuten Deutschen zu betreuen. Ueber seine Lage berichtet er uns folgendes:

„Hierselbst ist mir vom hiesigen H. H. Bischof die Seelsorge unter den hier lebenden deutschen Katholiken zuerteilt worden. Es ist ein sehr schwieriges Amt, zumal die hiesigen Katholiken nur noch dem Namen nach katholisch sind. Infolge des steten Priestermangels kam es zu den hier herrschenden Zuständen. Von den 70 deutschen Familien, die in Valdivia leben und sich katholisch nennen, kommen bis heute nur etwa 25 Personen zum Sonntags-Gottesdienst. Hier muss ich bemerken, dass an den ersten Sonntagen meines Hiesseins nur 5-8 Personen dem Gottesdienst beiwohnten und von Sonntag zu Sonntag die Zahl der Besucher gestiegen ist. Mithin ist meine hiesige Arbeit nicht ganz umsonst, vielmehr hege ich die Hoffnung, dass über kurz oder lang alle diejenigen, die heute noch der Kirchen fernstehen, den Weg zu ihr zurückfinden werden. Welches sind nun die Schwierigkeiten, die mein Wirken hemmen? Vor allem die hiesige deutsche Schule, in der kein Religionsunterricht erteilt wird und die kein Priester betreten darf, erschwert die seelsorgliche Arbeit. Ferner die übergrosse Armut, die den deutschen Seelsorger auf Schritt und Tritt begleitet. Bis heute habe ich noch kein Einkommen und es fehlt mir selbst das Notwendigste. Meine Wohnung habe ich zwar im Hause meines Bischofs, hierselbst nehme ich auch meine Mahlzeiten ein. Aber in meinem Zimmer fehlen die notwendigen Möbel. Da ich weder einen Kleider- noch Bücherschrank habe, ist meine Kleidung ständig der Feuchtigkeit ausgesetzt, denn hier in Valdivia regnet es fast täglich in Strömen, so dass alle Wohnungen feucht und nass sind, etc.“

Mehr als fünfzig Jahre lang haben Oesterreich und Bayern im 19. Jahrhundert durch die Leopoldinenstiftung und den Ludwigsverein der amerikanischen „Einwandererkirche“ ihre Unterstützung gewährt. Diese kam besonders den deutschen Katholiken unseres Landes zugut. In Erinnerung dessen, wird es uns nun zur besonderen Pflicht gemacht, der religiösen Not unserer im „Elend“ lebenden Stammes- und Glaubensgenossen zu steuern.

Nach sechsundzwanzig Jahren.

WENN das Geschlecht von heute nicht der Scham entbehrte, so würde es erröten müssen bei dem Gedanken an so manche Ordensfrau, die ein Leben lang in tropischer Wildnis der Sache des Welterlösers dient, während es unbefriedigt vom Genuss stets neuem Genüsse nachjagt. Möglicherweise mag es nur den Hass der Genusssüchtigen vermehren, wenn man ihnen das Beispiel solcher Missionarinnen vor Augen hält.

Am 25. Januar d. J. richtete die ehrw. Schw. M. Ludovika, S.M.S.M., von den Solomon Islands aus ein Schreiben an uns, das erst am 12. April sein Ziel erreichte. So weltfern liegen jene Inseln auch heute noch im Zeitalter des Verkehrs. Dem Danke für eine ihr von der C. St. übersandte Gabe fügt Schw. Ludovika zwei Nachrichten hinzu: sie berichtet über ihren Besuch bei einem schwerkranken Kinde im Urwald, dem sie Arznei brachte und das, wie man ihr berichtete, genesen ist. Sie fand das weinende und stöhnende Kind von einer Schaar Männer und Frauen umgeben „wie es hier bei den Eingeborenen Gebrauch ist wenn jemand schwer krank oder im Sterben liegt.“

Sodann trägt die Schwester eine Bitte vor. „Am 12. Februar, 1938,“ so schreibt sie, „werden es 26 Jahre sein seit meiner Ankunft hier auf den Solomon Inseln. Seitdem bin ich noch niemals hinausgekommen, aber jetzt ist es nötig geworden, denn ich besitze fast keine Zähne mehr, darum sollte ich mich noch in diesem Jahre nach Sydney, Australien, begeben, um dort künstliche Zähne anfertigen zu lassen.“ Bescheiden fügt Schw. Ludovika dieser Erklärung noch hinzu: „Entschuldigen Sie bitte; wenn es Ihnen möglich sein sollte, lassen Sie mir etwas zukommen, um die Reise bezahlen zu helfen.“

Man vergegenwärtige sich einmal, was es heisst, 26 Jahre lang unter Schwarzen der Südsee zu leben und zu wirken, wo noch vor wenigen Jahren britische Beamte von den „Wilden“ ermordet wurden. Da gibt es weder Aerzte noch Zahnärzte, keine europäischen Handwerker, das Postschiff kommt nur selten an! Christlicher Mut und christliche Standhaftigkeit allein vermögen Kraft und Ausdauer zu verleihen, auszuharren und nicht zu verzagen.

Von den gleichen Südsee Inseln schreibt uns Schw. M. Crescentia, eine uns seit vielen Jahren bekannte eifrige Missionarin, sie sei unlängst dazu berufen worden, eine neue Mis-

sionsstation einrichten zu helfen. Nach langem Marsche — die Schwestern mussten unterwegs über zwei kleine und zwei grosse Flüsse auf den Rücken von Männern getragen werden — dort angekommen, fand sie sogar wie kein Hausge-
rät vor. Sie berichtet nun:

„Wir wohnen tief im Busche und es hält schwer, sich hier einzurichten. Zuerst bin ich Köchin und habe keinen Küchenschrank; die obere Platte des Ofens ist völlig zerbrochen und mit Stücken Blech, das von sog. 'tins' stammt, bedeckt. Daher nimmt es zwei bis drei Stunden in Anspruch, das bishen Brot zu backen. Einen Schrank besitzen wir Schwester nicht und deshalb müssen wir unsere Sachen in Kisten aufbewahren. Manches liegt sogar auf dem Fussboden. Unser einziger Reichtum ist ein Tisch; hergestellt aus den Brettern einer alten Kiste, steht er keineswegs auf starken Füssen.“

„Wie dankbar würden wir sein für eine Gabe, die es uns ermöglichen würde, uns einen neuen Ofen anzuschaffen und ein Spind. Auch besitzen wir keinen Behälter (Tank) zum aufbewahren des Wassers. Diesem Zwecke dienen zwei kleine, leere Cementfässer, die nicht lange aushalten werden. Ein Tank aber kostet zwölf Pfund, sage und schreibe sechszig Dollar. Ausserdem fehlt uns ein sog. Waschkessel; nicht einmal Waschzuber stehen uns zu Verfügung, sondern nur zwei Eimer.“

„Wir haben hier zwölf Mädchen der Eingeborenen bei uns, besitzen aber keine Bettdecken. Dabei wird es nachts hier doch sehr kalt. Ein Dutzend Decken wäre uns daher sehr willkommen. Ausserdem baumwollene Kleiderstoffe, Schulmaterialien, Heiligenbilder und Andachtsgegenstände.“

Niemand möge glauben, er diene der Katholischen Aktion, solange das Herz nicht glüht für das Missionswerk. Man erinnere sich stets in dieser Hinsicht der Worte unseres Hl. Vaters: „Die Sache der Missionen erfüllt meinen Geist, ist meinem Herzen am nächsten, steht in meinen Gedanken an erster Stelle und beseelegt alle meine Hoffnungen. Solange die Missionen blühen und gedeihen, blüht und gedeiht die Kirche; leiden die Missionen, so leidet auch die Kirche.“ Diese Gedanken sollten allen Katholiken als Ansporn dienen, sich am Missionswerk der Kirche eifrig zu beteiligen.

Von unserm California Zweig.

ALS stattliche Broschüre präsentieren sich uns die Berichte der 37. und 38. Generalversammlungen und Katholikentagen des D. R. K. Staatsverbandes Californien. Deren erste wurden im Jahre 1936 zu Oakland und die letztjährige zu San Francisco abgehalten. Bei dieser Gelegenheit tagte auch der Kath. Frauenbund zum ersten Male; auch die Verhandlungen dieser Veranstaltung fehlen nicht. Die Berichte sind zum grossen Teil in deutscher Sprache gedruckt; ein bemerkenswerter Umstand zu gegenwärtiger Zeit. Von den beiden im letzten Jahre gehaltenen Festreden wurde eine in deutscher Sprache vorgetragen.

Die Zahl der deutsch-stämmigen Katholiken in California war niemals gross; desto anerkennenswerter ist die wirklich zähe von den Mitgliedern des Staatsverbandes California bewiesene Ausdauer und Treue. In mancher

Grossstadt im Osten und Centrum des Landes gibt es mehr dem C. V. angeschlossene Vereine, als im ganzen Staate California. Aber an Eifer für unsere Sache übertrifft die dortige kleine Anzahl Aufrechter die nur zu oft zahlreichen aber gleichgültigen Genossen anderwärts.

Erwähnt sei bei dieser Gelegenheit, dass unsere Mitglieder in San Francisco sich bereits auf die Generalversammlung des Jahres 1939 rüsten, wie man uns mitteilte. Hr. Edw. Kirchen, Präsident des St. Josephs Vereins zu San Francisco und Mitglied der Aufsichtsbehörde des C. V., wurde bereits zum Schatzmeister der Festbehörde gewählt.

Beste Einwandererfürsorge.

EINES lobenswerten Eifers, mit deutschen katholischen Mädchen in New York die Verbindung herzustellen, beflüssigt sich die Leitung des St. Elisabeth-Hauses jener Stadt. Einmal im Monat schickt man ein Schreiben aus, bestimmt das Band mit den in New York verstreut lebenden Mädchen enger zu knüpfen. Deren Aufmerksamkeit wird auf religiöse Veranstaltungen, Versammlungen, Musik- und Gesangstunden etc. gelenkt. In einem von der damaligen Oberin der Anstalt im November, 1936, geschriebenen Briefe heisst es z. B.:

„Wir in der Fremde, oft mutterseelen allein, bedürfen besonders den Segen und die Hilfe Gottes, um Ihm die Treue zu halten. Wir wollen uns an Gleichgesinnte anschliessen und im Kreise unseresgleichen echten, deutschen Frohsinn pflegen. Wir wollen miteinander und füreinander beten und einander helfen, das opferreiche Alltagsleben recht christlich zu ertragen.“

Unseres Erachtens geschieht nicht genug für die im Laufe der letzten 10-15 Jahre in unser Land eingewanderten deutschen Katholiken. D. h., man geht ihnen kaum nach; es bleibt den Einzelnen überlassen, den Weg zur Gemeinschaft zu finden. Das Einleben und Einbürgern wird diesen Fremdlingen in unserer Mitte nur ausnahmsweise erleichtert.

MISZELLEN

Im Laufe der letzten Jahre wurde eine Anzahl deutscher Professoren an die Katholische Universität zu Washington berufen. So Dr. Heinrich Bruehl, Bruder des bekannten Theologen, Professor Dr. Charles Bruehl, und die Hrn. Dr. A. H. Fry und Dr. Ferdinand Hermens, denen sich nun in jüngster Zeit Hr. Dr. Rudolf Allers hinzugestellt hat.

Der im Alter von 55 Jahren stehende Gelehrte wird in Washington Psychologie dozieren. Er lehrte bereits an Universitäten Oesterreichs und Italiens; er stammt aus Wien.

Es ist der Beachtung wert, was am Schluss eines ungemein bedeutsamen Vortrags, gehalten in einer Veranstaltung der Technischen Hochschule zu Hannover, einer der Träger des deutschen Nationalpreises, Professor Sauerbruch, erklärte:

„Der echte Heilkünstler besitze — Stolz, Selbstbe-

wusstsein, Würde, Unabhängigkeit, Demut vor dem Unerforschlichen und Demut vor Gott.“

Dieser Ausspruch eines deutschen Gelehrten von internationalem Rufe ist trostreich. Man darf die Hoffnung hegen, das deutsche Volk werde über kurz oder lang, vielleicht nach schweren Schicksalsschlägen, insgesamt das gleiche Bekenntnis ablegen.

Es muss wohl eine starke Wahrheit in dem Bibelworte liegen, das da lautet: „Trachtet zuerst nach dem Reiche Gottes und seiner Gerechtigkeit, so wird euch solches andere alles zufallen“; denn immer und überall findet man es auf der Erde, dass religiöse Gemeinschaften zu erstaunlichem wirtschaftlichem Erfolg gelangen, auch wenn sie gar nicht danach trachten. Noch ein zweites bewirkt der fromme Sinn und die starke Religiosität der Pennsylvaniadeutschen: ihr zähes Festhalten an Sprache und Sitte ihrer Väter. Dies ist eine Erfahrung, die sich immer wiederholt: Eine in fremdes Volkstum eingesprengte Minderheit bewahrt ihre völkische Eigenart wie ihre Sprache im allgemeinen nur dann, wenn sie von starker Religiosität ist. Das eindringlichste Beispiel dafür sind die Franko-kanadier.

Colin Ross in „Unser Amerika“

AUS DER BÜCHERWELT.

Zurlinden, O.S.B., Odilo, Elli Bileckis heiliger Kampf. Aus ihren nachgelassenen Erinnerungen, Briefen und Dichtungen. Geleitwort von Maurus Carnot, O.S.B. 210 S. 1 Bildnis. Herder & Co., Freiburg i. Br. u. St. Louis, Mo. Gebunden \$1.40.

ELLI BILECKI hatte gerade angefangen, sich als Schriftstellerin und religiöse Dichterin einen Namen zu machen, da riss der Tod sie nach einem heldisch ertragenen Leiden aus ihrem Schaffen hinweg. Auf Wunsch ihres Seelenführers schrieb sie noch in den letzten Monaten vor ihrem Tode ihre Lebensgeschichte nieder. Est ist eine Seelengeschichte, wie es nur wenige gibt, ergreifend durch ihre Einfachheit und durch ihr sieghaftes Ringen. P. Maurus Carnot, der bekannte Schweizer Dichter (†1935), führt durch eine tiefgefühlte Skizze in dies wundersame Leben ein. Wer überwinden will, lese es.

G. T.

Kleber, O.S.B., S.T.D., Albert. St. Joseph Parish, Jasper, Ind. Centenary 1837-1937. 108 S. St. Meinrad Abbey, St. Meinrad, Ind., 1937.

Es ist dies keine der in letzter Zeit üblich gewordenen Jubiläumsschriften, die nur einen Auszug aus älteren Gedenkschriften geben, ohne neue eigene Forschungen hinzuzutun. Der Verfasser geht auf erste Quellen zurück, auf die Kirchenbücher der Pfarrei, auf die amtlichen Bücher im Stadthaus und auf Briefe in der St. Meinradsabtei. Er benutzt ferner die

Berichte im „Wahrheitsfreund,” dieser unerschöpflichen und echten Quelle kath. deutsch-amerikanischer Geschichtsschreibung, und neuere Werke, wie die wertvolle Doktorarbeit der Schwester Salesia Godecker, O.S.B., über den heiligmässigen Bischof Bruté und die leider nur im Manuskript vorhandene Arbeit über den grossen Apostel und Kolonisateur Joseph Kundek, dem er viele dankbare Seiten widmet. In den Abschnitten 3-6 behandelt er mit gleicher Gewissenhaftigkeit die Nachfolger des Gründers bis auf den heutigen Patriarchen, P. Basil Heusler, O.S.B., der (geb. 25. 12. 1860) im September dieses Jahres 40 Jahre treuer Hirte dieser Gemeinde sein wird. Die Schrift zeichnet sich aus durch gute Bilderauswahl, vor allem aber durch ihre klare, fesselnde Schreibweise, die auch trockene Zahlen, z. B. Statistik und Familiennamen — ein in den meisten Pfarrgeschichten übersehenes Kapitel — lebendig zu machen versteht. Eine in Umfang, Darstellung und Ausstattung vorbildliche Gedenkschrift.

G. T.

Geyer, Xaver, Titularbischof von Trocnade. 50 Jahre Auslandsdeutsche Missionsarbeit für Glauben und Volkstum. Mit 56 Abbildungen, 219 Seiten, Preis \$ 2.-

Der Titel lässt eine Gesamtdarstellung katholischer auslandsdeutscher Missionsarbeit vermuten. Der Verfasser ist der in den Ver. Staaten wohlbekannte Missionsbischof F. X. Geyer. Er schildert in den ersten drei Kapiteln seine Missionstätigkeit in Aegypten und im Sudan vom Jahre 1882 bis 1922, wobei er mit ausgewanderten Europäern, vor allem mit Deutschen, seelsorglich häufig in Berührung kam. Im vierten Kapitel sehen wir Bischof Geyer als Hilfe bittenden,werbenden Apostel für seinen grossen Plan, eine Pflanzstätte für Seelsorge bei den Auslandsdeutschen zu gründen, die Ost- und Mittelstaaten der Union durchziehen. Worte tiefster Dankbarkeit für die bereitwillige Aufnahme überall sind es, die er hier findet und durch die er Seite um Seite seine Leser für sich und sein erhabenes Ziel gewinnt. Im letzten Kapitel sehen wir dann den bischöflichen Greis, wie er mit jugendlichem Feuer die Gründung seines Werkes in die Hand nimmt, sehen den bescheidenen Anfang in einem früheren Fremdenheim am Rhein, und schliesslich die überraschende Entwicklung, die sich durch die Uebernahme des herrlichen, ehemaligen Benediktinerklosters Banz bei Bamberg im Jahre 1935 kundtut. Man mag beim Hinschwinden der deutschen Sprache in unserm Land bedauern, dass sich der Eifer einer jungen Gründung bei uns nicht auswirken kann; jeder die deutsche Not im Fremdland führende Priester aber, ob er den bischöflichen Gründer kennen lernte oder nicht, wird nach Lesung dieses aufrüttelnden Buches ihm gern die Hand helfend entgegenhalten. Man sende darum den Betrag von \$2.- für das mit guten Bildern reichlich ausgestattete Buch unmittel-

bar an Bischof F. X. Geyer, Banz am Main, bei Lichtenfels, Bayern. — Zum Inhalt selbst wäre nur zu bemerken, dass der Verfasser S. 193 den oft gemachten Fehler stehen hat, worin die katholische Presse der nichtkatholischen einfach gegenübergestellt wird, als ob nichtkatholisch gleich protestantisch zu setzen wäre.

GEORG TIMPE, P.S.M.
Washington, D. C.

Contributions for the Library

Documents and Manuscripts

REV. E. P. FUSSENEGGER, Pa.: Letter of Archbishop Joseph Stadtler, dated at Serajevo, Bosnia, Dec. 1, 1908, and addressed to Charles J. Fussenegger, of Allegheny, Pa.

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Acknowledgment of Monies and Gifts Received

Donations to Central Bureau

Previously reported: \$443.82; Allerheiligen Pfarrgruppe, Philadelphia, \$1; Geo. J. Phillipp, Ind., \$2; Most Rev. A. J. Muench, D.D., N. D., \$10; M. N., \$10; total to April 23, 1938, incl., \$466.82.

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European Relief

Previously reported: \$220.00; "Christopher," St. Louis, \$100; total to April 23, 1938, incl., \$320.00.

Harbin Refugees Relief Fund

Previously reported: \$1.00; Rev. Joseph Hensbach, S. D., \$2; total to April 23, 1938, incl., \$3.00.

Gifts in Kind

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Articles for Church and Sanctuary Use from: Rev. N. N., Mo. (4 complete vestments, 1 benediction veil, 1 preaching stole); C. W. U., Sec. Mo. (1 cope); Miss Clara Ferara, St. Louis (1 cassock, 8 finger towels, 1 St. Joseph Cord).

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Books, Magazines, Newspapers, etc. from: Brooklyn Local Federation, N. Y. (6 books, pamphlets, etc.); Mrs. M. Neubauer, Albany, N. Y. (books, mags.); St. Ann's Christian Mothers of Holy Redeemer Parish, Madison, Wis. (6 prayerbooks); Rev. B. Wubbe, Highland, Ill.; N. C. W. U. of Hudson Co., N. J. (9 scrapbooks, 13 books); Young Ladies' Sodality of New Braunfels, Tex. (10 devotional booklets, 4 prayerbooks, 2 scrapbooks); G. H. Kenkel, Brinkley, Ark. (1 prayerbook); Mrs. L. J. Shaeffer, O'Fallon, Mo. (4 prayerbooks, mags., newspapers); per Mrs. Jos. B. Schneider, Chillicothe, Ohio, from 9 donors (3 scrapbooks, 14 prayerbooks); C. W. U., Section Mo.; St. Elizabeth Settlement, Miss Mary Voss (18 devotional books, mags., pamphlets), S. Stuve (mags., newspapers, pamphlets), per S. Stuve: from Geo. Bothe, Miss Clara Ferara (3 cook books, 2 Catechisms, 2 devotional booklets, newspapers, mags., 1 prayerbook, 1 book), and Rosati Kain High School (94 lbs. mags.), all of St. Louis.

Tinfoil, Leadfoil, etc. from: Young Ladies' Sodality of New Braunfels, Tex.; Dolores and Donald Rohman (10 lbs.), St. Elizabeth Settlement (2 lbs.) and Miss Mary Voss, all of St. Louis.

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